RELIGIOUS & LITERARY SERVICES OF SAHIBZADAH FAIZ AHMAD AWAISI

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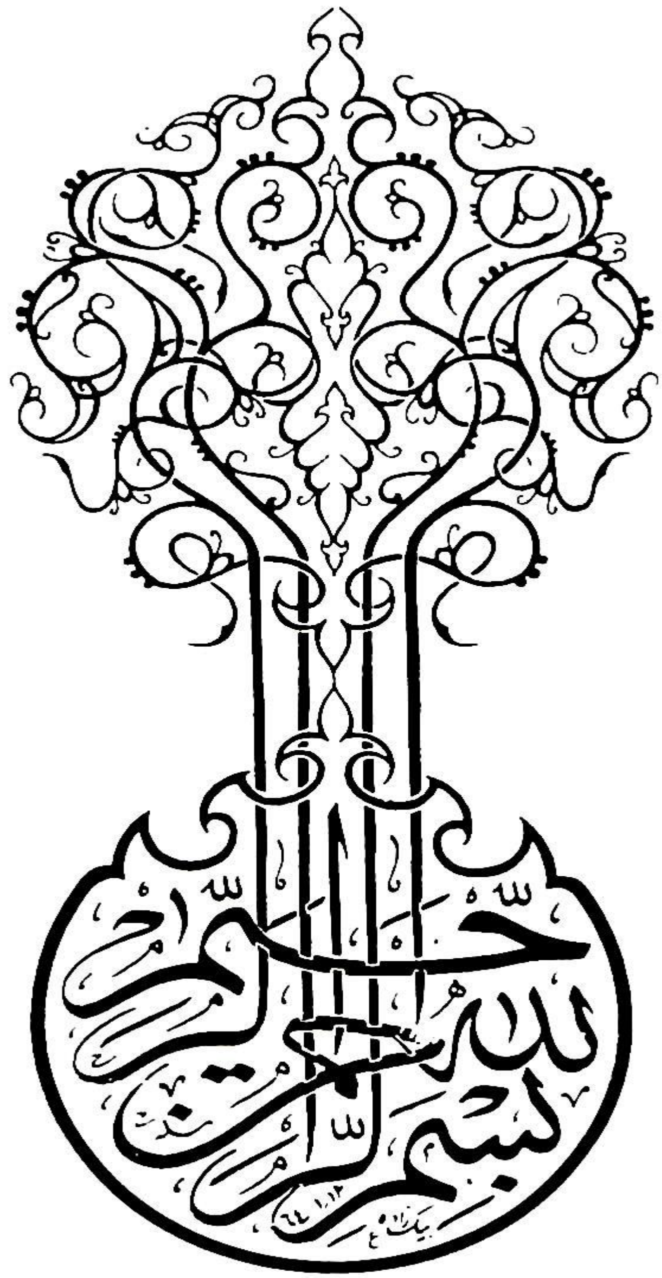
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بسم الله الرحمن الرحيم

D E D I C A T I O N

TO

MY LOVING PARENTS

SPIRITUAL MENTORS

SWEET TEACHERS

AUTHOR'S DECLERATION

I do solemnly declare that the thesis entitled "**RELIGIOUS AND LITERARY SERVICES OF SAHIBZADAH FAIZ AHMAD AWAISI**" submitted by me in partial fulfillment of the requirement of M.Phil in the subject of History is my original work and result of my personal and independent investigation, except where I have indicated my indebtedness to other sources. I hereby certify that this thesis has not been submitted for any other degree nor is it being submitted concurrently in candidature for other degree.

Muhammad Shahzad Kanwal

FORWARDING CERTIFICATE

It is hereby certified that the thesis entitled **"RELIGIOUS AND LITERARY SERVICES OF SAHIBZADAH FAIZ AHMAD AWAISI"** is based on original work carried out by **Muhammad Shahzad kanwal** that has not been previously presented for the higher degree. **Muhammad Shahzad Kanwal** has done his work under my direct supervision. He has fulfilled all the requirements and is qualified to submit the accompanying thesis according to the prescribed format for the degree of Masters in Philosophy (M. Phil) of History.

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APPROVAL CERTIFICATE

This thesis entitled **"RELIGIOUS AND LITERARY SERVICES OF SAHIBZADAH FAIZ AHMAD AWAISI"** which has been prepared under my supervision is hereby approved for submission to **The Islamia University of Bahawalpur** in partial fulfillment of the degree of Masters in Philosophy of History.

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ABSTRACT

The present research is based on Religious & Literary Services of Sahibzadah Faiz Ahamd Awaisi. After a brief introduction of Allama Awaisi, his services are discussed with detail. In the same way the rational approach and evolution in thoughts of Allama Awaisi is discussed generally and towards the services is specifically mentioned. It has also been discussed that how much Muslim got inspirations from Allam Awaisi. His literary work is also explained. A logical and rational picture of his work has been portrayed in the views of Ulamas and Scholars. Important works of Allama Awaisi, their teachings and preaching are discussed in detail. Literary work is of great importance, because in his literary work we get awareness about our religious, social, political and economic ideas. We came to know about his thoughts and practices. From his literary work, to enlist the names of some books. The life of Allam Awaisi is full of mysticism, religious services, organization of a congregation and educational guideline etc. It is a complete guide book for a disciple for the obedience of a spiritual head, for a spiritual head about the dealing with his disciples.

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INTRODUCTION

1. STATEMENT OF PROBLEM

Allah Almighty for the everlasting benefit of mankind bestowed the chain of Prophets to direct and show true path to mankind. The chain of Prophethood started from Hazrat Adam (Alai Hissalam) and ended on The Holy Prophet (Salalha Ho Alaihi Wasalam). This chain stopped with The Holy Verse (Translation):

"I (AllahAlmighty) have completed your Religion on you"

(5: Surah Al-Maida, 3)

This verse bestowed on the Holy Prophet (SAW) on the occasion of *Hajat-ul-Wida* (last Hajj of the Holy Prophet SAW). On this occasion The Holy Prophet (Peace Be Upon Him) said: *"I (Holy Prophet {Peace Be Upon Him}) would not be with you forever but I am leaving among you The Holy Quran and My Sunnah, you have to hold them strongly."*

(Sunan Abu Dawood, Hadith: 4127)

Question arises who would guide? The answer of such questions is given many times by the Holy Prophet (Peace Be Upon Him) that his companions (*Sahaba Karaam*) would be our guide after him and this chain would continue up to the dooms day. It is also the will of Allah Almighty to continue the guidance of mankind through his pious people. The new chain of guidance started from *SahabaKaraam (Radi Allah-o-Anho*) the companions of the Holy Prophet (Peace Be Upon Him), *Taaba'een* (who watched the period of *Sahaba a karam*), *Taba Taba'een* (who watched the period of Taba'een) and *Aulia* (Saints) and *Ulamas* (Religious scholars). All these categories of people are considered to be honorable in the Muslim world. About the *Ulamas* (Scholars of Islam) The Holy Prophet (Peace Be Upon Him) said:

"*Ulama* would be the successor of my Knowledge."

(Sahih Bukhari: Hadith:4321)

From the words of the Holy Prophet (Peace Be Upon Him) the importance of *Ulama* can be assessed. Ex-state Bahawalpur created much world fame learned *Ulamas* who played vital role in the spread of Islam and resisted the opponent of Islam with their Knowledge. Hazrat Allama Faiz Ahmad Awaisi was one of those *Ulamas*.

Allama Faiz Ahmad Awaisi was born in 1932 in a backward village named Kanlan in district Rahimyar Khan. The village was so underdeveloped that people did not know about its name.The ancestors of the Moulana Faiz Ahmad Awaisi belonged to Larr family. His father's name was Moulana Noor Ahmad. His father (Mian Noor Ahmad) and uncle (Elahi Bakhsh) participated in Pakistan movement.They faced the opposition of Sikhs and Hindu at every stage. He was fifteen years old when Pakistan came into being. His father and uncle were the fast supporters of Two Nations Theory. They sustain the idea of separate country for the Muslims in which they might spend their lives freely on the teachings of *Quran* and *Sunnah*. In his youth he also worked for freedom.

He learnt Holy Quran from his father. After that he was admitted to a nearby primary school of Tranda Meer Khan. His primary school education was completed in 1942. His father sent him to Hafiz Jan Muhammad of Kanlan village to memorize the Holy Quran. There was no proper institution for religious education at Kanlan. He could hardly memorize eight sections of the Holy Quran and was sent to the religious school of Hafiz Siraj Ahmad. Hafiz Siraj Ahmad was a teacher at monastery of Jetha Bhutta Khanpur.

After memorizing twenty five sections of the Holy Quran, he knelt down against Hafiz Ghulam Yasin of Khairpur Tamewali. He completed his memorization of Holy Quran in 1947. That same year, he delivered the Holy Quran in Travih prayer in a Masjid at Khanpur railway station.As stated earlier that his family ued to live in a far off village and there was no chance of proper education in that village. According to Moulana Faiz Ahmad Awaisi, his grandfather started to learn some religious disciplines and some Persian books, but could not continue due to home chores. His father Mian Noor Ahmad could learn Persian as well.

Allam Awaisi started to learn Persian books in 1947 and was admitted into *Dars-e-Nizami*. He learnt several books of Persian regarding to his syllabi, from Moulana Allah Bakhsh at Tranda Muhammad Panah. He not only learnt the body texts and grammar of the books but also memorized couplets from Persian books. He had a skilful God gifted memory.

In 1948 he went learn *Sarf-o-Nahav* from Peer Khursheed Ahmad in Rahimyar Khan. In 1949 he traveled to Jamia Rizwia Lyallpur to learn *Hadith* (*Dourah-e-Hadith*). He became a disciple of Hazrat Sardar Ahmad Qadri Muhaddith-e-Azam of Pakistan. On the completion of his education in 1952, he was honored with a certificate and a turban of dignity, which was tied by the hands of Sardar Ahmad Qadri. He got certification of *Dars-e-Nizami* from Hazrat Syed Ahmad Saeed Shah Kazimi, Moulana Khursheed Ahmad and Moulana Abdul Kareem.

He always spiritually related himself with Hazrat Sheikh Abdul Qadir Jillani. He loved and respected Hazrat Imam Ahmad Raza Khan Brailvi likewise he loved Hazrat Sheikh Abdul Qadir Jillani. He took oath for spiritual attachment on the hands of Al-Haaj Hazrat Khuwaja Muhammaduldin Awaisi. Hazrat Muhammaduldin Awaisi was spiritual head of Seerani Awaisi order of mysticism and Sajjada Nasheen of Khanqah Hazrat Mohkimuldin Seerani Awaisi. He was also the caliph of Khuwaja Abdul Khaliq Awaisi. Likewise, he was also related to the *Qadria* order of mysticism on the hands of Mufti Mustafa Raza Khan Qadri Brelvi. In this connection he was the devotee of two mystic orders. He was a great Religious Scholar of Islam.

2. OBJECTIVES OF STUDY

Allam Awaisi was a famous Religious Scholar all over the world due to his Knowledge and Religoius works. His personality was many folded due to his qualities. But people are unaware and keep the thirst to know about it. Many questions are about his biography and services are such as:

1. What were his Religious and Literary services?
2. What role he played in Tehreek Khatam-e-Nabowwat movement?

3. What services he rendered for the spiritual betterment of common people of locality?
4. What are the impacts of his services on the society?

These and many questions of such types were in need of proper research.Objective of this research is to answer the above questions and also highlight the hidden aspects of his life. So if there is any doubt about the glory of this personality, it should be made clear.

3. REASRCH METODOLOGY

The research consists of elaboration of primary and secondary sources, Primary sources are the speeches and document that are available in different libraries. Books are used as secondary source. In ties respect different libraries like Library of Jamia Awaisia Razavia Bahawalpur, Main Library of Islamia University of Bahawalpurand personal libraries are to be consulted for the purpose of research. As research is about the Allam Awaisi so his family would also be interviewed.

For research, Newspaper and Journals would also be taken as Primary source of information.Interviews will be conducted face to face, and can be extended to include telephone and today's context video interviews.The types of interviews such as structured or standardized interviews and composing appropriate questions format' will be used. The interviews will be conducted with intellectuals, of Bahawalpur and present Khulafa the order of Qadria Awaisia Razavia. Questionnaire is a powerful method when information about people's attitudes and opinion is sought. The format of open- ended questionswill be used to collect the opinions of the people of the area. The study shall rely on the quantitative facts in the data collected because it would help to test hypothesis. The collecte data was presented in Turabian format. Finally, the study will be mainly focused on the services of Allama Faiz Ahmad Awaisi.

4. LITERATURE REVIEW

For a qualitative research literature review has a fundamental importance. The primary and secondary sources provide a sufficient knowledge to the researcher. The researcher not only browses the material for citation but also extract new ideas for concluding the research. In this study there are several books helpful and supportive.Review of the literature provides the quotas, analysis, concepts related to the family background, personality, and services of of Allama Awaisi. I review the literature highlighting that teachings and preaching of Allama Awaisi. On this behalf I analyzed the efforts that Allama Awaisi did for the edifying of Muslims. Following literature has been reviewed for research purpose.His personal diary is a firsthand and key source about the personality and efforts of Allama Awaisi.Books like *Mazloom Mussanif*written by *Moulana Ejaz Ahmad Awaisi*and *Yad Gaar-e-Faiz E Millat by Muhammad Maqsood Noshahhi* are of fundamental importance. Others books like Faizan e Faiz-e-Millat, Faiz e Millat Kay Rasail-e-Tibb and Monthly Faiz-e-Alam are providing sufficient information.

5. SCHEME OF STUDY

The research covers the life and services of Allama Awaisi. Scope of research would also be different aspects of his personality and his role in different movements. It would also cover the personal life, his progeny and impacts of his services on the society. Research would be organized in four chapters detail is as in the list of content but brief description is as follows:

In First chapter explained his family back ground and early life of Allama Awaisi. It tells about his forefathers and his ancestral city and about his arrival in Bahawalpur. In the same chapter his birth and early life also has been discussed. On word this chapter moves to his education, spirituality and married life.

In second chapter I described about His Religious services that he rendered to the society especially established the Jamia Awaisi Razvia Bahawalpur religious and literary

services including preaching and spirituality. In the same chapter construction of *Mosques* and *Maddaris* (especially established the Jamia Awaisi Razvia Bahawalpur)by him are also discussed. In this chapter His Doura Tafseer Al-Quran all over the country are also discussed and enlist the Maddarsas where he delivered the lectures.

In third chapter briefly discussed about his literary services. These services are the bright aspect of his life that made him an international personality. Those services were only for the cause of Islam not only in the country but also throughout the world. In this chapter almost touch his literary works and also enlist the names of some famous books.

In the fourth chapter of this research give the views of Ulamas and Resligious scholar about him. They appreciate his literary services. The condolence messages are also include in this chapter. The impact of his teachings, preaching and his services on the society is also highlight in this chapter.

CHAPTER 1

Biographical Account Of Allama Faiz Ahmad Awaisi

Allah Almighty has sent about one lac and twenty four thousand prophets in this world for the guidance and direction of the mankind. He finally stopped this line after Holy Prophet (PBUH). Allah almighty sent His messengers to each and every nation and even in every town on this world. The Holy Prophet (PBUH) is the last messenger of Allah Almighty to the mankind for the guidance.He not only preached the message of Allah Almighty but also showed right path to the people. His life is always a lightening torch for the path seekers till the dooms day.After the Holy Prophet (PBUH) duty of guidance was assigned to his companions. They spread the message of Islam with full devotion and sincerity. After them pious saints were the preachers of Islam. This perpetual chain is still running and the noble and pious personalities are leading the people to the right path.

History witnesses the services of such people in every town working for the guidance of the people without any prejudice of race, color and creed. They were the devoted soldiers of Allah Almighty who fought for the betterment people and brought positive changes and reforms in the society. They were the people who made it possible that the general public could understand Islamic teaching easily. The western thinkers usually blame that, it was sword by which Islam was spread. Such arguments are quite wrong and negated by the historical facts. Rather Islam was spread by the saints and mystic poets, religious scholar and intellectuals.

The Muslim intelligentsia always worked hard for the betterment of the general public. There are innumerable people in Islamic society who devoted their whole for the prosperity and goodness of their fellowmen. One of them was Allama Mufti Faiz Ahmad Awaisi, who spent his whole life in attaining knowledge and teaching his pupils. He was a single man institution and his works are considered the greatest achievement of this time. He left about five thousand literary works in form of books,[1]translations and explanations on various topics. He did not leave any topic of *Tafseer*, *Hadith*, *Fiqh*,

Philosophy, logic, mysticism, medical sciences, history, poetry, grammar and theology out of his pen.[2]

His works in various forms are providing Islamic teachings and bringing positive changes in society. The people who are fond of reading Urdu are the most believable beneficiaries of his works. He swiftly wrote as many as five thousand books. Therefore he is known as *Mufassir* and *Muhaddith*. He was great author, researcher, annotator, translator, teacher, orator, reformer and a mystic sheikh. He always presented the tough topic in simpler and easy words. He always loved childrens and treated everybody with kindness and generosity. He led a very simple life. He was considered among the top authors of the subcontinent. He was loving, humble, tolerant person, grateful and submissive servant of Allah Almighty. He always wrote himself as “a bagger of Madina” in his writings. He went for the Hajj of Holy Ka’aba for several times. Wherever he went, he spread the message of peace and love. He transferred his feelings on the paper.[3]Allama Faiz Ahmad Awaisi was the follower of Imam Ahmad Raza Khan Brailvi throughinspiration of Moulana Sardar Ahmad Qadri. He initiated his educational life on the knees of Moulana Sardar Ahmad Qadri. He spent his whole life in the lines and teachings of his mentors.

1.1 Family Background

The ancestors of the Moulana Faiz Ahmad Awaisi belonged to Larr family. His father’s name was Moulana Noor Ahmad. His father (Mian Noor Ahmad) and uncle (Elahi Bakhsh) participated in Pakistan movement.[4]They faced the opposition of Sikhs and Hindu at every stage.[5] He was fifteen years old when Pakistan came into being.[6] His father and uncle were the fast supporters of Two Nations Theory. They sustain the idea of separate country for the Muslims in which they might spend their lives freely on the teachings of *Quran* and *Sunnah*. In his youth he also worked for freedom.[7]

1.2 Early Life and Education

Allama Faiz Ahmad Awaisi was born in 1932 in a backward village named Kanlan in district Rahimyar Khan. The village was so underdeveloped that people did not

know about its name.[8]-[9]He learnt Holy Quran from his father. After that he was admitted to a nearby primary school of Tranda Meer Khan. His primary school education was completed in 1942. His father sent him to Hafiz Jan Muhammad of Kanlan village to memorize the Holy Quran. There was no proper institution for religious education at Kanlan. He could hardly memorize eight sections of the Holy Quran and was sent to the religious school of Hafiz Siraj Ahmad. Hafiz Siraj Ahmad was a teacher at monastery of Jetha Bhutta Khanpur.[10]After memorizing twenty five sections of the Holy Quran, he knelt down against Hafiz Ghulam Yasin of Khairpur Tamewali. He completed his memorization of Holy Quran in 1947. That same year, he delivered the Holy Quran in Travih prayer in a Masjid[11] at Khanpur railway station.[12]

As stated earlier that his family ued to live in a far off village and there was no chance of proper education in that village. According to Moulana Faiz Ahmad Awaisi, his grandfather started to learn some religious disciplines and some Persian books, but could not continue due to home chores. His father Mian Noor Ahmad could learn Persian as well.[13] Mian Noor Ahmad had many sons, but only two could survive. His elder son Mian Elahi Bakhsh was inherited the worldly materials and the younger son is known as Faiz Ahmad.He started to learn Persian books in 1947and was admitted into *Dars-e-Nizami*. He learnt several books of Persian regarding to his syllabi, from Moulana Allah Bakhsh at Tranda Muhammad Panah. He not only learnt the body texts and grammar of the books but also memorized couplets from Persian books. He had a skilful God gifted memory.[14]

1.3 Higher Education

In 1948 he went learn *Sarf-o-Nahav* from Peer Khursheed Ahmad in Rahimyar Khan. He learnt there primary books of his syllabi. He knelt down against Mufti Siraj Ahmad Makkhan Bailvi to learn some other books. Finally he completed his course at Khanqah Pararan Shareef near Liaquatpur from Moulana Abdul Kareem.[15]In 1949 he traveled to Jamia Rizwia Lyallpur to learn *Hadith* (*Dourah-e-Hadith*). He became a disciple of Hazrat Sardar Ahmad Qadri Muhaddith-e-Azam of Pakistan. On the completion of his education in 1952, he was honored with a certificate and a turban of

dignity, which was tied by the hands of Sardar Ahmad Qadri. During his study, he attended the classes regularly and prepared notes of various books of *Hadith*.[16]

Dars-e-Nizami requires a certificate in all disciplines. When he completed his course there was no trend of literary certificate. The students were declared as a certificate by the institutions and sent to the out stations to serve Islam. He got certification of *Dars-e-Nizami* from Hazrat Syed Ahmad Saeed Shah Kazimi, Moulana Khursheed Ahmad and Moulana Abdul Kareem.[17]

1.4 Notable Teachers of Allama Faiz Ahmad Awaisi

He learnt from very capable and competent teachers. They were not only the teachers of syllabus but also guide in the religious and mystic orders. They were not only the authors but they also produced authors. They were the people who boosted up the passion in their students to serve the humanity. Following is a list of the teachers of Allama Faiz Ahmad Awaisi.

1) *Moulana Khair Muhammad*
2) *Moulana Kareem Bakhsh*
3) *Moulana Mian Noor Ahmad*
4) *Qari Jan Muhammad*
5) *Hazrat Qari Siraj Ahmad*
6) *Qari Muhammad Yasin*
7) *Moulana Hakeem Allah Bakhsh*
8) *Hazrat Syed Ahmad Saeed Shah Kazimi*
9) *Moulana Khursheed Ahmad*
10) *Moulana Siraj Ahmad Makkhan Bailwi*
11) *Moulana Abdul Kareem Faizi*
12) *Moulana Abul Fazal Muhammad Sardar Ahmad Qadri Rizvi*

All of his teachers had died in his life. But he took full advantage of their presence and also proved himself their ever best pupil.

1.5 Spiritual Attachment

He always spiritually related himself with Hazrat Sheikh Abdul Qadir Jillani. He mentioned him with golden words in his orations and letters. He loved him so much that whatever the topic was being discussed he mentioned the sayings of Hazrat Shiekh Abdul Qadir Jillani.[18]He also practically demonstrated his love with Hazrat Shiekh Abdul Qadir Jillani. He wrote several monographs and biographical sketches of his Sheikh. He laid the foundations of Jamia Masjid Seerani in 1966. The minaret was named as Ghousia Minar. In 1998 he issued a journal "*Faiz-e-Alam*" from Bahawalpur. On the first title page he mentioned the name of Shiekh Abdul Qadir Jillani. He commemorated the 11th date of every Islamic month in the memory of Shiekh.[19] He delivered thousand of Friday sermons since 1963 to 2010 but never missed a single sermon without remembering Hazrat Shiekh Abdul Qadir Jillani in his speech.[20]

He loved and respected Hazrat Imam Ahmad Raza Khan Brailvi likewise he loved Hazrat Sheikh Abdul Qadir Jillani. He named his village on the name of Hazrat Hamid Raza Khan who was son of Hazrat Imam Ahmad Raza Khan Brailvi. He named his educational institution at Bahawalpur as *Awaisia* and *Rizviya* in relation with words "Owais and Raza". He always considered the research of Imam Ahmad Raza Khan as authentic source while writing any book. Therefore there is a quite prominent resemblance in selection of topics in the works of Imam Ahmad Raza Khan Brailvi and Allama Faiz Ahmad Awaisi. Imam Ahmad Reza wrote his books for the religious scholars, but the works of Allama Faiz Ahmad Awaisi are equally useful for scholars and general public. He took oath for spiritual attachment on the hands of Al-Haaj Hazrat Khuwaja Muhammaduldin Awaisi.[21] Hazrat Muhammaduldin Awaisi was spiritual head of Seerani Awaisi order of mysticism and Sajjada Nasheen of Khanqah Hazrat Mohkimuldin Seerani Awaisi. He was also the caliph of Khuwaja Abdul Khaliq Awaisi.[22] Likewise, he was also related to the *Qadria* order of mysticism on the hands of Mufti Mustafa Raza Khan Qadri Brelvi.[23] In this connection he was the devotee of two mystic orders. He took full benefit from these spiritual guides.

All of his mystic guides and teachers were the true followers of Islamic teachings. Their words and deeds were according to the teachings of *Holy Quran* and the *Sunnah* of

Prophet Muhammad (PBUH). During an interview he told that his forefathers were attached to the Khanqah of Hazrat Khuwaja Mohkimuldin Awaisi. Therefore he also joined this order mysticism. He further added that his spiritual guide, Hazrat Muhammaduldin was a true Muslim and follower of *Shariah* and Mysticism. He used to teach his disciple the Islamic way of life in strict manners. This made him in love with Khuwaja Muhammaduldin and was initiated in his order. He said that he was young and newly initiated; therefore his spiritual guide paid particular attention on his studies. He ordered Allama Faiz Ahmad Awaisi to learn Arabic and Arabic disciplines. On the will and recommendation of his spiritual guide he devoted his life for the learning and teaching of Arabic language and books.[24]After the death of his mystic guide he took spiritual oath on the hands of Hazrat Khuwaja Al-Haaj Sultan Baala Din Awaisi.

1.6 Spiritual Descendants of Allama Faiz Ahmad Awaisi

He produced a time religious scholars and mystic guides. He had two kinds of students. The first types of students were trained in religious education and they became *Mufti*, *Alim*, *Fazil*, *Hafiz*, *Mufassir* and experts in different discipline of Islamic jurisprudence. The other type of students was initiated into mystic orders. Notwithstanding, some of his students were of mixed type. They were religious scholars as well as mystically attached to Allama Faiz Ahmad Awaisi. Those pupils were initiated into *Qadiria* and *Awaisia* orders. Almost every student of his institution was initiated into any of two or both Sufi orders, but some students were very capable and competent. Allama Faiz Ahmad Awaisi trained and polished those pupils and made them precious gems of society. After the completion of their formal education and mystic training they were awarded of caliphate. This is known as *Ijazah* (permission to initiate other people into mystic order) and this certification was awarded to very limited number of students in his whole life. He was very conscious about *Ijazah*. Following is a list of his notable pupils who were awarded of Khilafat. As stated above that Moulana Faiz Ahmad Awaisi had two kinds of students. His spiritual disciples were the trained on the path of their mentor. They were the perfect reflection of their master. Therefore some of his students are *Mufassir*, *Muhaddith* and *Mufti* besides being his students they were well equipped on

the mystical and spiritual ground. He had countless pupils and disciples, who are working for the betterment of society and safety of Islam around the world.

These are the people who were awarded of Khilafat in *Qadira* and *Awaisia* orders.[25]

1) *Hazrat Allama Peer Syed Musarrat Hussain Shah Awaisi (Bahawalpur)*
2) *Hazrat Allama Moulana Syed Shoukat Hussain Shah Awaisi (India)*
3) *Sahibzada Syed Muhammad Mansur Shah Awaisi (Mianwali)*
4) *Allama Syed Arif Shah Awaisi (Karachi)*
5) *Hazrat Moulana Ilyas Qadri Razvi Awaisi (Founder of Dawat-e-Islami)*
6) *Moulana Ahmad Raza Bin Ilyas Qadri (Karachi)*
7) *Sahibzada Muhammad Ata-ur-Rasool Awaisi (Bahawalpur)*
8) *Sahibzada Muhammad Fayyaz Ahmad Awaisi (Bahawalpur)*
9) *Sahibzada Muhammad Riaz Ahmad Awaisi (Bahawalpur)*
10) *Moulana Majid Awaisi (Bahawalpur)*
11) *Hazrat Abdul Jaleel Al Atami (Syria)*
12) *Sufi Mukhtar Ahmad Awaisi (Bahawalpur)*
13) *Mufti Muhammad Mateen Awaisi Naqshbandi (Lodhran)*
14) *Hazrat Ghulam Jillani Qadiri Awaisi (Medina)*
15) *Moulana Mufti Muhammad Ameer Ahmad Naqshbandi Awaisi (Kehror Pakka)*
16) *Moulana Muhammad Khan Durani (Spain)*
17) *Moulana Muhmmad Ismail Jani (India)*
18) *Moulana Muhammad Altaf(Karachi)*
19) *Hafiz Abdul Kareem Qadiri Razvi Awaisi (Karachi)*
20) *Moulana Muhammad Iqbal (Karachi)*
21) *Moulana Muhammad Maqsud Husain Qadiri Noushahi Awaisi (Karachi)*
22) *Sufi Noor Muhammad (Bahawalpur)*
23) *Professor Majeedullah Qadiri (Karachi)*
24) *Moulana Al-haj Muhammad Ghazi (Gujranwala)*
25) *Dr. Muhammad Iqbal Akhtar-ul-Qadiri (Karachi)*
26) *Al-Haj Muhammad Owais Raza Qadiri (Karachi)*

27) *Moulana Muhammad Liaqaut Azhar (Karachi)*
28) *Al-Haj Muhammad Mushtaq Qadiri (Karachi)*
29) *Moulana Ghulam Owais Qarni Qadiri Awaisi (Lahore)*
30) *Dr. Muhammmad Masood Ahmad Naqshbandi Mujadidi Mazhari (Karachi)*
31) *Muhammad Masood Ahmad Naqshbandi Masood (Karachi)*
32) *Allama Mufti Muhammad Rafiq Durani (Karachi)*

1.7 Routines and Practices of Allama Faiz Ahmad Awaisi

He was a true Muslim and follower of Islamic way of life as told by the Holy Prophet (PBUH). His daily routine was very regular and customary. His whole day routine was on the foot prints of the Holy Prophet (PBHU). He followed the *Sunnah* and acted upon the orders mentioned in the Holy Quran. He had drawn his time table on which he had to follow his day to day work. He was habitual of offering the *Tahajjud* Prayer, recitation of Holy Quran and *Wazaif* before *Fajar* Prayer. After offering the *Fajar* Prayer in congregation he used to *Zikr* and *Darood-wa-Salam* on the Holy Prophet (PBUH) with other people. He used to sit their till the dawn and offer *Chasht* Prayer. After that he used to go for breakfast. After having light breakfast he used to busy himself in writing of books. He had assigned five to six hours of his daily time table in continuous teaching in *Madarassah*. He used to deliver lecture till *Zohar* Prayer. After *Zohar* prayer he used to do lunch, on relieving from lunch he used to again for writing till *Asir* Prayer. After that he usually sat among the scholars and discussed educational, academic and scholarly matters. He again used to sit for writing after *Maghrib* and *Esha*. He was very habitual of reading and writing that he never gave up these habits even in journey. His routine was not simple and ordinary. He was a man of pen and book. His routine shows that he spent most of his time in reading and writing the books. Therefore he left a large number of books behind him and inherited hundred of manuscripts for the learners.

1.8 Piety and Cautiousness of Allama Awaisi

The religious scholar must have some distinguishing characteristics. It is the glory of the religious scholar that he must have knowledge, consciousness, cautiousness and

piety. Allama Awaisi was not only a religious scholar but also a man of submissive nature to his Lord Almighty Allah. He always offered five times prayers with congregation. He spent his life on the instructions of the Holy Prophet (PBUH). He was also aware of the secrets of *Shariah* and *Tariqah*. Therefore his whole life was a collection of all those basic and necessary elements which are fundamental requirements of a religious scholar. That is why his spiritual mentor awarded him Khilafat on his first meeting after observing inner and outer qualities of Allama Faiz Ahamad Awaisi.

Mufti Mukhtar Ahmad writes that,

> "Allah Almighty had blessed him (Allama Awaisi) with piety of insight, piety of hearing, piety of words, piety of hands, and piety of feet, never in his life, he saw anything wrong, never touched bad things, never went to do sin. His all the body parts"[26]

He spent his nights in offering *Nawafil*. Since his youth he was habitual of offering *Tahajjud*. He offered his prayers and particularly *Tahajjud* in every situation even while traveling Allama Awaisi did not give up his routine. He used to recite holy Quran and *Dalail-ul-Khairat*regularly.[27] He always offered five times prayers with congregation. He did not miss a prayer even he always offered his prayers with *Takbeer-e-Oula*. In his last days, he was brought on wheel chair to *Masjid*.[28] He was very strict in religious matters. He always raised his voice against anti-religious elements of the society. In 2004 he faced some cardiac problem. While his stay in hospital it was observed by the physician that he was very calm and comfortable after severe cardiac attack. During his stay at hospital he did not miss a single prayer.[29] Once he was going to Kot Mitthan to attend a religious meeting. During his journey he asked the driver to stop the bus as he wanted to offer his prayer. The driver did not pay attention on his request and did not stop the bus. Allama Awaisi urged to stop the bus otherwise he would jump out. The driver hardly stopped the bus for one minute and ran away. Allama Awaisi offered his prayer and reached Kot Mitthan on meeting at the fixed time.[30]He also authored some books and booklets for the importance of prayers and religious obligations. In fact he was a great religious man and punctual and regular on offering the prayers and religious obligations.

1.9 Allama Awaisi and Love of Holy Prophet

He was a true lover of the Holy Prophet (PBUH). He spent his whole life in this love. "The love of Prophet" was his favorite topic of speech. He always raised his voice for the love of Prophet and his progeny. He was so much curious and inquisitive in the love of Holy Prophet that he used to travel far off places to talk with the people and to speech on his favorite topic.[31]

It was observed that whenever the name of the Holy Prophet was called he used to weep in his love. He used to listen the epithetic poetry of Imam Ahmad Raza Khan Brailvi.[32] He was a great lover of the parents of Holy Prophet. He wrote a research book on the life and creed of the parents of the Holy Prophet. In the same book he clarified that they were Muslims and followers of Hazrat Ibrahim (A.S).[33]While his stay at Madina he used to visit Abwa.He was also a true lover of the progeny of Holy Prophet (PBUH). He used to pay high respect to the *Syeds*. He taught that love of *Aale-e-Nabi* is a compulsory component of the faith.

1.10 Personality

He was very simple kind and generous man. He had a grey beard according to the *Sunnah* of Holy Prophet. He used to speak slowly with kindness and politeness. He used to wear simple dresses. He used to wear white turban, *Kurta*(Shirt) and *Shalwar* (Trouser). He used to cover his shoulders with white sheet. In other words he was a very simple person. His physique was normal and used to speak in Urdu and Saraiki language. He was very much affectionate and kind to the people. He used to treat people with kindness and politeness. He was generous for the guests and sympathetic to the visitors.

1.11 Progeny of Allama Awaisi

Allama Awaisi married the daughter of Jam Muhammad Larr in 1953. He was bestowed of four sons and one daughter. All of his sons and grandsons are literate and serving the humanity on the line of Allama Awaisi.

1.11.1 Allama Muhammad Saleh Awaisi

He was the eldest son of Allama Awaisi. On the name of his son, he was known as Abu Saleh. He was the custodian and administrator of Jamia Awaisia Razvia Bahawalpur. He was also responsible for all matters of other institutions affiliated with Jamia Owasia Razvia. He got his education from Jamia Awaisi Razvia. He started teaching there after the completion of his education. He was also head of *Dar-ul-Ifta* of Jamia Awaisia Razvia. He used to issue Fatwa on the request of High Court, *Shariat* Court and Session Court. He established a *Madarassah* named Gulhan-e-Owais in Bahawalpur to educate the people. In his institution students learn reading and memorizing the Holy Quran as well as other syllabi of *Dars-e-Nizami*. He died in an accident on 11 November 2004 after spending 51 years of his life. He had three sons and three daughters. Now a day his institution is being run by his cousin Allama Majid Husain Awaisi.

1.11.2 Allama Ata-ul-Rasul Awaisi

He is the second son of Allama Awaisi. He has completed his education up to *Dars-e-Nizami*. He is a man of oration. He used to speak on the religious matters with full authority of knowledge. He is serving as a teacher in Jamia Awaisia Razvia. He also looks after The Maktaba Awaisia to publish the works of his father. He also supervises some religious institutions like Madarassah Gulzar-e-Rasul Bahawalpur, Madarassah Faizan-e-Rasul (for girls) Bahawalpur and Madarassah Faiz-ul-Madaris Musafir Khana, Bahawalpur. He has seven sons and three daughters. His elder son has completed Dars-e-Nizami and runs Madarassah Faizan-e-Rasul Bahawalpur and serves as *Khateeb* and *Imam* in Jamia Masjid Ghous-ul-Azam Bahawalpur.[34]

1.11.3 Allama Fayyaz Ahmad Awaisi

He is the third son of Allama Awaisi. Allama Fayyaz Ahmad Awaisi is a very nice, loving and kind person. Like his generous father he is very hospitable and friendly. He has completed his education to Dars-e-Nizami and serving in education departemtn as a teacher of Arabic Language on the certification of Tanzeem-ul-Madaris

Pakistan. He also serves in Jamia awaisia Razvia as part time teacher. He also issues Fatwa on request. He is editor of monthly Faiz-e-Alam. He is also Patron in Chief of Milad Committee of District Bahawalpur. He keeps the books and manuscript of Allama Awaisi protected. He is also the custodian of his library.[35]

1.11.4 Allama Riaz Ahmad Awaisi

He is the fourth son of Allama Awaisi. Like his elder brothers he also has completed Dars-e-Nizami. His father sent him Baghdad University for higher education. After completing the education he returned to homeland and founded an institution Jamia Riaz-ul-Madaris in Bahawalpur. He also serves as Khateeb in Jamia Masjid Aqsa Bahawalpur. He is divisional head of Jama'at-e-Ahl-e-Sunnat Pakistan, Chief organizer Sunni Itahad Council, district head of Almi Tanzeem Ahl-e-Sunnat, Member of Provincial Peace Committee Punjab and member of Ru'weet-e-Hilal Committee.[36]

1.12 Allama Awaisi as a Teacher

Allama Awaisi proved him as a great teacher. His teaching style was very generous. He was very polite to his students and used to solve the complex problems of difficult disciplines in very easy manners. His way of teaching was easy and illustrative that the students of initial level get used to become experts within very short time.[37]He used to teach his students with full devotion and sincerity. Mansha Tabish Qasuri writes that although he had knelt down for study in front of Allama Awaisi but all of his students used to take his name with respect and admiration. His students were his spiritual descendants and they used to pay high respect in the name of their teacher and spiritual mentor. He was considered the best teacher among his students. Even the people who had never seen him were admirer and fan of his teaching style. His best students are also a reason of his fame.

He taught Holy Quran for fifty years. He taught the commentary of Holy Quran and translation *Kanz-ul-Eman*. He always opposed the non-believers and replied them from the verses of Holy Quran. He was one and only religious and spiritual personality of Bahawalpur who spread the light of Holy Quran throughout the country. Even in the far

off places of the country he went to teach the teachings of Holy Quran. He taught Holy Quran in Sind, Punjab, Baluchistan and Khyber Pakhtun Khwah for many times. He used to explain the complex religious matters in such an easy style that the listeners may learn quite easily. His lectures gave a chance to thousands of people to get advantage from his words. In his journey of commentary of Holy Quran throughout the country, people used to ask questions regarding religion, sects and problems of daily life.[38]

He wrote several books on teaching and ethics of teaching. Being a greatest scholar of his time he did not consider himself as a man of knowledge. As a teacher he always asserted that he had lesser knowledge than others. He wrote "It is important for a teacher that he must be sincere and honest. He must not be greedy for salary, promotion and increment in scale. He would have some days of enjoyment in this world, but would not attain the betterment". He further writes that the teachers who are sincere and devoted to their work live better and happy than those who work for salary and income.[39] He only worked for the guidance of the Muslims. He prepared a bulk of Hafiz-e-Quran students and scholars. These people are guiding the other people.

His student Mukhtar Ahmad Durrani writes,

> "Allama Awaisi had taught the students syllabus of *Dars-e-Nizami* for half of the century. He was expert in all disciplines. He used to teach the most complex and complicated matters in easy manners"[40]

Syed Muhammad Zain-ul-Abidin writes,

> "He was a great teacher of his time. He had countless skills and abilities. There are so many religious scholars but Allama Awaisi had distinctive qualities. The most beautiful aspect of his life was that, he was a generous man, if somebody had a single meeting with Allama Awaisi, he always remembered him in nice words. He used to praise his every student, boasted up their qualities, use to name his student with a prefix of Moulana. He always appreciated his students. His rare ethics bright character and simplicity. He always worked for the promotion and propagation of Islam"[41]

As a teacher he produced a class of scholars who are serving Islam around the world. He inspired the young generation to attain the maximum level of knowledge. He used to articulate jokes, so that student may not feel bore during the classes. He provided

them a platform to work hard for the peace and prosperity of Islam and their nation. In fact he was a great teacher of his time.

1.13 Allama Awaisi as a Physician

Allama Awaisi did not learn physiology and medicine regularly but he had a good sense of medicines. Therefore he was not a regular physician and did not run any clinic although he also authored some booklets about this discipline. It is said that he leaned some books on the discipline in Hamid Abad from Hakeem Allah Bukhsh. He learnt the Books like *Meezan-ul-Tibb* and *Tibb-e-Akbar Sadeedi*.[42] He also learnt some practical work form Hakeem Allah Bukhsh at Hamid Abad but could not continue this field due to literary and educational activities.[43] He writes that he had completely learnt physiology from his teacher but could not continue it. He was not completely away from this discipline; he used to study the books of *Tibb* and continued the collections of prescriptions in his notes. He also wrote several books on *Tibb*[44].

1.14 Allama Awaisi as a Commentator

Allama Awaisi endeavored to provide knowledge of Holy Quran to everybody. Therefore he wrote the commentary of Holy Quran not only in Urdu but also in Arabic. He was completely aware of the demands of the beginner and the mantle level of a scholar. He tried to present the most beautiful work of his literary assets. He opened new ways in the field of commentary. He translated Tafseer Rooh-ul-Bayan in thirty volumes. This set of volumes is known as Fayyuz-ul-Rehman. This commentary was able to fulfill the needs and requirements of the scholars and also the common people.

To accomplish the needs of religious institutions and Arabic speaking people and scholars he wrote a commentary in Arabic language entitled *Fazl-ul-Mannan Fi Tafseer Ayatul Quran*. Another commentary *Tafseer-e-Mazhari* was very famous among the people who were familiar with Arabic, before *Fazl-ul-Mannan* came into existence. This commentary consists on eighteen volumes. Each volume is full of knowledge and awareness. This also discloses writer’s adherence, love and sincerity with the Holy

Prophet (PBUH). Allama Awaisi became famous and eminent scholar in the Arabic world after this commentary.

He was absolutely aware of the problems and techniques of this sensible discipline. Therefore he authored several books on the principles and philosophy of commentary. He wrote dozen of booklets on this knowledge so that people and religious scholars may learn about it. He used to write article in journals and periodicals pertaining to *Tafseer*. The other big contribution of Allama Awaisi in the field of commentary is *Dorah-e-Tafseer*. This is a series of lectures delivered by him throughout the country to quench the thirst of students. He spent fifty years of his life in teaching and writing the *Tafseer* of Holy Quran. He also authored *Tafseer-e-Awaisi* in 15 volumes. If fact he was as big as Imam Razi was a commentator of his times.[45]

1.15 Allama Awaisi as a Muhaddith

His services for Hadtih are remarkable and extraordinary. He wrote commentary on the six authentic books of Hadith which are generally known as Sahah Sitta. He wrote an explanation of 10 volumes of Sahi Bukhari explanation of Mishkah, details on Sahih Muslim and Jamia Tarimzi. He wrote several books on the knowledge and principles of writing and exploration of Hadith. He collected and retrieved Hadeeth from Fatawa Rizvia in 10 volumes. He gave the references of authentic Hadeeth in his all writings and books. It shows his ability and capability and deep knowledge in the field of Hadeeth.[46]

1.16 Allama Awaisi as a Jurisprudent

Allama Awaisi presented his works not only for scholars but also for beginners. He not only taught Holy Quran and Hadeeth but gave the knowledge of Islamic Jurisprudence. He established Dar-ul-Ifta in Jamia Awaisia Razvia to provide the services of Fatwa to the people. The general public and the High court used to ask for the religious decree to issue the judgment. Allama Awaisi also wrote several books on this discipline. He wrote Fatawa Awaisia in 12 volumes that provides answer to day to day life religious problems. He wrote his books in Urdu Arabic and Persian language so that people of different languages and areas may understand Islam.

1.17 Allama Awaisi as a Religious Scholar

Allama Awaisi was a great author and orator. He was a man of distinctive qualities. He taught Holy Quran and other religious disciplines for fifty years. He had profoundly insight of religious knowledge. He worked to spread Islam and Islamic teachings among the common people. It was his mission that Islam should be alive in the heart of every Muslim. That is why he worked for the development and promotion of Islam in his whole life. He was a recognized religious scholar even among his opponents. His life and works witness his scholarly life.

1.18 Allama Awaisi as an Author

Allama Awaisi proved him a great author and writer of his time. He was a man of pen and wrote about five thousand books. He was a very distinct writer. He pen down all the topic and issues of the modern times. He not only provided knowledge to the religious scholars but also write books for the knowledge and awareness of the common people. He also wrote books for his students so that they might be able to understand the teachings of their mentor. As a writer, whenever he wrote anything he considered the ability and insight of the reader first. He used complex and scholarly language for the most literate people. On the other hand he used simple and understandable wordings for beginners and general public. As an author he demonstrated the ideas of new school of thought in religious teaching.

1.19 Allama Awaisi as a Translator

The art of translation is a very difficult task. It has own principles and standards. There are certain rules for translation of a work from one language to another. So transformation of knowledge from one language to another becomes hard when these standards are abolished. Allama Awaisi was bestowed of the best qualities of translation. Besides writing his own words, Allama Awaisi translated many big books of Arabic and Persian into Urdu for the understanding and knowledge of Urdu speaking people. He was an expert translator. He translated the books of more than ten disciples into Urdu. He translated the books of Tafseer, Hadeeth, Islamic Jurisprudence, Mysticism, Faith,

History, Biography, Sarf-o-Nahaw from Persian and Arabic. In fact he had great knowledge of language and linguistics of Arabic and Persian.

1.20 Allama Awaisi as an Orator

The art of public speaking needs confidence and knowledge. Being a teacher and writer he was a great orator and spokesman. Whenever he spoke the public, listeners paid great attention to his words and gained knowledge. He was quietly well aware of the public feelings and sensation. He used to speak in simple words so that people may understand him. He used to put examples to teach the students and listeners. In this way the listeners could understand him easily. Therefore, during his lectures of Dorah-e-Quran, the listeners not only gained the knowledge of Holy Quran but also attained a level of knowledge about religion.[47]

1.21 Allama Awaisi as a Mystic Guide

Allama Awaisi was of a mystic minded scholar. He was associated with the Khanqah of Khuwaja Muhkim-ul-Din Seerani Awaisi. He was also permitted to initiate the students into Qadria and Awaisia orders of Mysticism. He had number of mystic students. Some of them are very famous and renowned worldwide. He used to teach his students the principles and standards of mystic orders. There are some dissimilar principles regarding to Zikr and other mystic practices in several mystic orders. Therefore Allama Owais used to teach them the major practices of Qadria and Owasia orders of mysticism. Allama Awaisi also translated several books of Islamic mysticism so that his pupil and reader may understand the mysticism.[48]

1.22 Allama Awaisi as a Debater

Allama Fayyaz Ahmad Awaisi narrates that once Allama Awaisi went for teaching in Alipur, Tehsil of District Muzafargarh. A man invited Allama Awaisi for debate on the religious and sectional debate. Allama Awaisi refused him. On his insistence Allama Awaisi asked him to write some conditions of the proposed debate. He wrote an Arabic letter and sent it to Allama Awaisi. When he read the paper it was disclosed that the sender was unaware of basic Arabic grammar and writing. Allama

Awaisi rectified the letter and also wrote a reply. The letter sent by Allama Awaisi was in pure Arabic language more interestingly there was no dot in the wordings of the whole letter. The debater escaped silently before the debate started. It shows that his opponents could not stay against him because he had knowledge of Islam and Islamic disciplines and he was a great debater.

1.23 Allama Awaisi under lawsuit of Military court

Allama Awaisi had to face many hardships in Bahawalpur. It was just because of your opponents. When your religious and social services were exposed, your opponents tried to irritate you. They filed a case against you in the military court and petitioned that you were going to change the creed of the people. In this situation his elder son Allama Saleh Awaisi requested him to shift the residence to any other city. He also recommended to get leave from home for some days and to live outside the city. He was afraid of military government and martial courts. During the trial Allama Awaisi did not visit the court, on the other hand his opponents regularly argued against him. Allama Awaisi used to send his elder son the hearings. The military courts acquitted him.[49]

1.24 Foreign Tours of Allama Awaisi

Allama Awaisi was very eager of traveling. He used to go far off places to serve Islam and to preach the message of Allah Almighty. He also toured foreign countries to attain knowledge and to visit the holy places. In his life he went to Saudi Arabia for several times.

1.24.1 Visit to Iraq Jordan and Syria

Allama Awaisi visited Jordan in 1997. Here he visited prominent cities of Jordan and notable places. He went to Amman the capital city of the country and was very inspired to see the beauties of the city. He also visited Bait-ul-Muqaddas, Jarash, Petra, Reeha, Al-Khalil and Aqaba. He was also very impressed and awed to see the Jamia Masjid Husainia. He writes that it was a very beautiful mosque of the country. He further writes that the mosque is triple storey building decorated with marble.[50]

He visited the shrine of Hazrat Musa (A.S) in Reeha.[51] He also went to saw the Dead Sea in Jordan. Overall it is a collective narrative journey of Jordan and Palastine so the events and places are merged in each other. He also visited Jabl-e-Zaiun, Bait-ul-Laham, Shrine of Yunus (A.S) and Shrine of Ibrahim (A.S) in Al-Khalil, Shirnes of Hazrat Maryamand Hazrat Ilyas (A.S). He not only gives the detail of visits to the various sites but also gives comprehensive knowledge about the area. He not only visits the holy and ancients sites of Jordan and Palestine but also met with the men of knowledge. He also narrates his feelings about his visit.

He went to Iraq in 1997. He was very excited to see the mausoleum of Hazrat Sheikh Abdul Qadir Jillani. He spent couple of weeks there at Baghdad and visited the shrines of Hazrat Sheikh Abdul Qadir Jillani and Hazrat Imam Abu Hanifa, Imam Shafae, Sheikh Abu Bakar Shibli, Sheik Bashir Khafi, Sheikh Ahmad Noori, Imam Musa Kazim, Imam Jawwad, Qazi Abou Yusuf, Hazrat Junaid Baghdadi, Hazrat Sarri Siqatti and Hazrat Maroof Kirkhi. He attained spiritual blessings from these places. During this journey Hazrat Allama Sheikh Abdul Kareem Al Baghdadi permitted him certification of Hadeeth. He also went to Karbala to visit the Shrine of Imam-e-Aali Muqam Hazrat Imam Husain and Najaf to see the shrine of Hazrat Ali. During this journey he got so much knowledge and visited the holy places of Iraq. About Baghdad he writes that it was a garden of a Persian King Nosherwan. He also writes history and useful information about Baghdad.[52]

He spent ten days in Baghdad city. He wrote that there must be a guide for the visit of shrines and tombs in Baghdad. He observed the statues of former Iraqi President Saddam Husain and commented against this fashion. He visited the shrine of Hazrat Sheikh Abdul Qadir Jillani by every aspect. He mentioned his feeling and emotions about his visit at the shrine of Hazrat Shiekh Abdul Qadir Jillani. He gave all the detail regarding to Baghdad, Kufa, Basra and other notable places of Iraq. He told the history of Kufa city in his travelogue. He went to Karbala and visited the shine of Hazrat Imam Husain. He also visited the destructed palace of Nimrud. He tells distinct information about the tomb of Oan Ibne Ali. He went to Najaf the city of Hazrat Ali. He visited the shrine of Hazrat Ali there. In the Najaf he also saw the tomb of Hazrat Noah (A.S), the

grave of Hazrat Yunus (A.S), the Grave of Hazrat Hood (A.S), grave of Hazrat Saleh (A.S), grave of Hazrat Ayub (A.S), grave of Hazrat Shoaib (A.S) and Hazrat Uzair (A.S) Hazrat Hassan Basri, Syed Ahmad Rifae, Hazrat Talha, Hazrat Zubair and Hazrat Salman Farsi. He finally went to Mosel a big city of Iraq. On the journey to Mosel he firstly moved to Samrah. It is a historical city of Iraq. In this city he saw the shrines of Hazrat Imam Hassan Askari, Hazrat Imam Ali Naqi, Hazrat Nargis Khatoon, and the hiding place of Imam Mehdi. He also visited the shrine of Hazrat Owais Qarni in Iraq.

He visited Syria in the same year when he left for Iraq. He was very excited while visiting the country. In Syria he met with the common people to know about the life of the people. He visited the shrines of Hazrat Zikriya (A.S), Hazrat Shees (A.S), Hazrat Habeel, the Cave of Hazrat Ibrahim (A.S), Minaret of Hazrat Esa (A.S), Pulpit of Hazrat Khizar (A.S), grave of Hazrat Khalid Bin Walid, Hazrat Abou Ubaida Bin Al Jarrah, Hazrat Bilal, Hazrat Abou Huraira, Hazrat Ubae Bin Ka'ab, the Head burial of Hazrat Imam Husain, Hazrat Abdullah Bin Jaffer, Hazrat Zainab, Hazrat Umm-e-Kulsoom Bint-e-Hazrat Ali, Hazrat Fatima Sughra, Hazrat Sakeena Bint-e-Husain, Hazrat Muhiyudin Ibne Arabi, Hazrat Abu Ishaq Shami, Sultan Noor-ul-Din Zangi, Sultan Salah-ul-Din Ayubi, Imam Abou Bin Adham and Hazrat Umer Bin Abdul Aziz. He also visited the prison place where Ahl-e-Biat was imprisoned. He also visited the Cave of the Sleepers, Jamia Mosque Damascus, Jabal-e-Arbaeen, Valley of Yarmuk and the grave of Able. In the Jamia Mosque of Damascus he was inspired to see the shrine of Hazrat Yahya (A.S).

1.24.2 Visit to England

Allama Awaisi visited England in 1992 after performing *Umrah*.[53]He set off from Jeddah to England to meet some of his students. He was invited by his devotee Malik Sadiq Awan who had been living there. On his arrival at London airport he was received by Allama Mufti Iqtadar Ahmad Khan, Moulana Ahmad Naeeemi, Muhammad Ansarullah Siddiqi nad Malik Sadiq Awan. Al-haj Ansarullah Sidiqi programmed his schedule. He observed the daily life of the English people with observing eyes. He remarked that the English policemen do not take arms with them. The administration was good and they had adopted the principles of human rights which are endorsed by Islam. He also noted that the Muslims were increasing day by day throughout the Europe. They

also had constructed mosques to pay the religious duties and for social meetings. The Muslims in the European countries are facing so many problems but they had been working for the social bound and brotherhood since long.

He delivered his lectures about Quran and Hadeeth and Islamic learning during his stay at England. He also orated in mosque of Bradford. During this journey he translated the book *Al Fajajah Al Zarbiniya Fi Salath Az Zaminiya* of Imam Jalaludin Alsayyuti in few hours. Here he attended the religious meetings and met various Muslim religious scholars living in England. He stayed in England for a little time, but narrated the great observatory events in his travelogue. He observed the daily life of the Muslims living in England and their activities. He noted that Muslims living in Europe are closely concerned with religion. In London the British government also sets up a Hajj conference every year for the guidance of the Pilgrims. Allama Awaisi alos attended the conference with Muslim community of England. After a short but very busy tour, he set of for Saudi Arabia to perform Hajj.

1.24.3 Tour to Saudi Arabia

Allama Awaisi was very eager to visit Saudi Arabia. He was the true lover of the Holy Prophet (PBUH) so he used to go Saudi Arabia to perform Hajj and Umarah. He left London to perform Hajj. He spent his earlier days in Makah and Medina. In his travelogue he proposed several advices to the pilgrims. In this visit he did not give up his habit of writing the books. This tour was particular to perform Hajj, therefore his most of engagements revolved around religious activities. He performed hajj with full devotion and concentration. In this tour he also guided many people to the right path. He always stayed first for the cause of Islam. In his travelogue he has narrated his activities in Makah and Medina. He paid high respect on Roza-e-Rasool (PBUH). After performing Hajj he returned back to home from Karachi to Bahawalpur via airplane.

1.25 Some distinctive characteristics of His life

He spent his whole life on the will of Allah Almighty and on the ways of Holy Prophet (PBUH). Allah Almighty has bestowed him with exclusive features which are rarely seen in other people like him. He was a great scholar and a simple man. He was

very generous and hospitable. He was encouraging to both scholars and students. He was a successful teacher, commentator and scholar of Hadeeth. He was a great orator and speaker. His style of speech was very impressive and educational. He used to prove his words by arguing from Holy Quran and Hadeeth. His way of speaking was lovable and simple. He was considered a master of translations. He was Mufassir, Muahhadith, Mufti,Qari and Alim at the same time. He was expert in Urdu, Arabic, Persian, Saraiki, Punjabi and Sindhi language. He was a flourishing author of these languages. He prepared a class of scholars. Those scholars are serving Islam in the world and saving the Islamic ideology worldwide.[54]

1.26 Death

He spent his life in flourishing the life of the other people. He was a lightening torch in the darkness of the world. He was a man of letter. His writings are evident on his literary and educational expertise. He died on 26 August 2010 after Fajar Prayers. His Namaz-e-Janazah was offered on 11 p.m in the central Eid Gah of Bahawalpur. The Namaz-e-Janazah was offered by his son Allama Fayyaz Ahmad Awaisi. On this occasion the loud speakers were not used. It was a holy night of Ramazan-ul-Mubarak that thousands of people offered his Namaz-e-Janazah. Thousands of people were eager and anxious to view his face for the last time. His students and family members were in deep grieve. On this occasion Allama Mazhar Saeed Shah Kazimi prayer for his life in hereafter. He was buried in Jamia Awaisia Razavia.

CHAPTER 2

Religious services of Allama Faiz Ahmad Awaisi

After the completion of formal education man passes from various stages. He thinks a lot for his destination, but sometime he cannot determine his way. But there are some guided people whose destinations are assigned and their ways are determined. Mufti Faiz Ahmad Awaisi is one of those people whose future life is predestined. The pass out scholars of the Madarassah usually decide to look job in well establish religious institution. This creates financial problems and uncertainty for the person. But Allam Faiz Ahmad Awaisi decided to teach in his own village Hamid Abad. He established a Madarassah named Munba-al-Fayyuz at Hamid Abad and started teaching religious education. This was not a big institution but very soon, students from all over the Pakistan tend to Hamid Abad and became his pupil. He checked the trends of his students and assigned them tasks according to their inclinations.

` When he established his institution at Hamid Abad, it was inconvenient for the students to reach there on daily bases. As there was limited means of traveling and financial problems disturbed the students by larger extent. They had to travel from far off places. Therefore he decided to settle at Khanqah Shareef. As he had spiritual attachments with this land, he disclosed his wish to his mystic master Khuwaja Mian Muhammmad-ul-din Awaisi. His wish could not fulfill because Khuwaja Awaisi died within some days after his arrival at Khanqah Shareef.

2.1 Construction of Jamia Masjid Serani

This masjid was built in 1966 and its foundation stone was laid by Khawaja Abdullah and Khawaja Pir Sultan Bala Din Awaisi.

2.2 Jamia Awaisia Razavia Bahawalpur

On the death of his spiritual master, he did not stay there anymore and left for Bahawalpur. In 1967 he bought a plot of 5 kanals and laid the foundations of Jamia Awaisia Razavia. Initially it was not a big institution. There were few students and mud

baked brick rooms. Sooner it became a strong fort for the safety and wellbeing of true Islamic faith. He initiated his students into mystic orders as well as made them scholars. He introduced new syllabi for his students. The students from the far off places used to come for the sake of knowledge. He worked with devotion and sincerity and proved himself a brilliant and capable pupil of his masters. He attained a distinct status among other religious scholars of the country. He spent his whole life for the betterment of his institution. In his life the institution became a shelter for the knowledge seekers.

2.3 Departments of Jamia Awaisia Razvia

This institution is considered a comprehensive Jamia now a day. It has several departments for the service of students as well as common people.

2.3.1 Department for Education of Hadtih

In this department well known books of tradition are taught. There are some expert teachers who deliver the lectures of *Sahi-Al-Bukhari*, *Sahi-Al-Muslim*, *Jamay Tarimzi*, *Sunan Abou Daud*, *Sunan Ibne Maja* and *Mouta of Imam Malik*. Besides these books, in this department the knowledge of Asma-ul-Rajaal[55] was also delivered to make the students perfect in the knowledge of Hadith. The students used to prepare notes on the literature, principles and technical aspects of writing the Hadtih. It is the final stage of Dars-e-Nizami, usually it was taught by Allama Faiz Ahmad Awaisi.

2.3.2 Department of Dars-e-Nizami

It is vital department of Arabic disciplines. In this department subjects like logic, Arabic Grammar, Jurisprudence and principles of Jurisprudence, inheritance and laws of inheritance, Islamic beliefs, literature, argumentation, numerical, history, philosophy and other contemporary disciplines are taught. The competent and capable teachers are teaching in this department.

2.3.3 Department of Computers

There is a modern and well equipped computer lab in this institution. The students as well as scholars take full advantage of this lab. In this lab internet facility is also available for communication with the global community.

2.3.4 Department for Education of Girls

In this department female teachers are appointed to teach the girls. This department of the institution serves for the memorization of Holy Quran for girls only. The female teachers facilitate the girls for reading and learning Holy Quran by heart. Now a day Dars-e-Nizami has also started for girls under this department.

2.3.5 Department of Dar-ul-Ifta

Dar-ul-Ifta works to answer the day to problems of the people. This department answers daily life questions regarding to religion and social life. In this department a certified Mufti is appointed for the service of the people. These Fatwa replies are carved under the teachings of Quran and Hadith and authenticated according to Islamic jurisprudence and issued to satisfy questions. People around the country and foreigners also ask the questions. The Mufti at *Dar-ul-Ifta* issues the Fatwa on daily bases.

2.3.6 Department of Publications

This department serves for the publication of books, pamphlets, monographs, religious and optimizing journals and Fatwa of Allama Faiz Ahmad Awaisi. This department issued a religious journal Faiz-e-Alam in 1989. The authentic commentary of Holy Quran by Mufti Faiz Ahmad Awaisi is also published from this department. Similarly many other books of the founder of Jamia Awaisia Razavia are published and distributed by this department.

2.3.7 Department of Persian Language

This department serves for the teaching of Persian language and literature. It is also a big source for the promotion and endorsement of this language in Bahawalpur. The approved syllabus of *Dars-e-Nizami* consists of several Persian books. Therefore the

primary student has to learn this language. In this department books like Kareema, Nam-e-Haq, Pand Nama, Bada-e-Manzoom, Gulistan-e-Sa'adi and Boostan-e-Sa'adi are taught. Allama Riaz Ahmad Awaisi is the best teacher of this department.

2.3.8 Department of Calligraphy

This department helps the students for better hand writing. It is obvious that most of the syllabus of Dar-e-Nizami is in Arabic and Persian. It becomes very hard for the students to write foreign languages correctly. Therefore this department not only helps for better handwriting but also assists in calligraphy. The calligraphers pay considerable attention on the improvement and betterment of student's handwriting and calligraphy.

2.3.9 Bazm-e-Awaisia Razvia

This is a socio-religious organization which works under the Jamia Awaisia Razvia. The purpose of this organization is to reform the society and to bring positive changes in the life of the common people. This was formulated by Allama Faiz Ahmad Awaisi and he himself named it. It is being run by some pupils of Allama Awaisi in Karachi. This organization is working under several sectors. A sector of this department works for the publishing of the manuscripts and unpublished works of Allama Awaisi. The other sectors work for the preservation of sacred papers, collect food for the needy people, establish libraries and religious schools, free medical camps, construction of Masajid and mausoleums and provide employments for the unemployed people. This department arranges different competitions for the students. These competitions create a sense of awareness and competition among the students. Jamia Awaisia Razvia takes regular exams of every department and the distinct students are awarded with prizes.

2.4 Salient features of Jamia Awaisia Razvia

In a very short time with limited financial source Dar ul Uloom Awaisia Razvia trained a team of renowned scholars under the kind supervision of Allama Faiz Ahmad. These scholars are working for the safety and promotion of Islam in different countries. This institution is the divisional examination center of Tanzeem ul Madaris, in which annual and semi-annual exams are held. Even in New central Jail Bahawalpur takes

examination under the syllabus of this institution. The pass-out students of this institution are recruited in Pakistan armed forces as Khateeb. Its certifications are accepted and recognized in army. Moreover hundreds of the old students of this institution are serving in army and some of them have gone abroad with their units. They are the source of guidance to their concern people. Many of the old students are serving under Oukaf Department of Pakistan. They serve as Khateeb, Moazzin and Imam in different Mosques. Many of them are serving in education department as teachers.

2.5 Role of Allama Awaisi in formation of Tanzeem-ul-Madaris

Tanzeemul Madaris Pakistan is an educational board which takes examinations of religious institutions. It was formed by the struggle of Allama Faiz Ahmad Awaisi, Mufti Abdul Qayyum Hazarvi and Syed Ahmad Saeed Shah Kazimi. Mufti Abdul Qayyum Hazarvi offered him a post in Tanzeem ul Madaris, but he refused to take it due to his literary engagements. Allama Awaisi assured full assistance and support to Mufti Abdul Qayyum Hazarvi in the affairs of Tanzeem ul Madaris Pakistan.

The founders of The Tanzeem-ul-Madaras Pakistan laid down the foundations of the board on the following golden objectives.

1. To improve the standard of education by creating unity and harmony among the Arabic institutions of Ahl-e-Sunnat Wal Jama’at.
2. To increase, amend and improve the syllabi of Dar-e-Nizami according to requirements of time.
3. To conduct the exams of affiliated institutions and distribution of certificates among successful candidates.
4. To establish the departments of Translation and research for the writing and composition of books.
5. To adopt effective ways and ponder for the solution contemporary issues.
6. To work and endeavor for the rehabilitation the splendor and glory of religious scholars.
7. This organization is purely religious and educational and non-political.

The organization flourished and grew under the tutelage of Allama Awaisi. He is considered as one of the founding members this esteemed board. The organization conducts the examinations of *Dars-e-Nizami* and other religious disciplines.

2.6 Role of Allama Awaisi in Tehreek Khatm-e-Nabuwwat

Khatm-e-Nabuwwat had always been the fundamental creed of the Muslim community with no compromise over the finality of Holy Prophet (PBUH). In the past, many people claimed the apostleship after the Holy Prophet (PBUH). These people ruined their own hereafter and their followers too. It was a matter of high concern that if any person who claims of apostleship must be punished according to Islamic law and his followers must be punished. During the British rule in India, Mirza Ghulam Ahmad Qadiani claimed apostleship. He not only ruined the fundamental teachings of Islam but also misguided thousands of people. His followers are called Qadiani, Mirzae and Ahmadi. They were firstly declared Non-Muslim in 1935 in Bahawalpur. After the independence number of Qadiani (who still claim to be Muslim) settled in Pakistan. They got government jobs and higher post in the politics and civil services. They also got commissions in the armed forces of Pakistan. It was a dreadful situation for the Pakistani Muslims to tolerate them on the higher posts.

In 1953 the religious scholars of Pakistan demanded to declare the Qadiani community as Non Muslim minority. In this regard they started demonstration and protest thorough out the country. Allama Awaisi also participated in such demonstrations with his followers and students. He not only raised voice on this issue via demonstrations but also wrote several books on against Qadiyaniat. His pamphlets were distributed among the people so that people may be aware of this conspiracy against Islam. The most famous of his anti Qadiyani literature is Aina Miraza Numa. This book gives a complete knowledge about sayings of Mirza Qadiyani about Islam and pious Islamic personalities.

He always spoke against the Qadiyani leaders. On the coronation ceremony of Nawab Salah-ul-Din Abbasi, Allama Awaisi was also invited. He went to attend the ceremony with the notable personalities of Bahawalpur. When he reached near the stage he observed a Qadiyani sitting on the stage. Allama Awaisi stopped and did not step

ahead. The other religious scholars also followed him. Nawab Salah-ul-Din Abbasi noticed that the religious scholars were not coming on the stage. He came down and asked to step up on the stage. Allama Awaisi refused to do so and pointed the Qadiyani on the stage. Nawab Salah-ul-Din ultimately ordered the Qadiyani to step down from the stage. Allama Awaisi and other religious scholars went to stage when the Qadiyani left the stage.

2.7 Allama Awaisi and Jashan-e-Eid Meelad-ul-Nabi in Bahawalpur

Allama Awaisi introduced a new style of commemorating the birthday of the Holy Prophet Muhammad (PBUH). During the state period the Bahawalpur government used to conduct the Birthday of the Holy Prophet on the state level. Government used to off the office on the 12th of the Rabi-ul-Awwal. After the independence people used to commemorate and conduct the Meelad at their houses and Mosques. A local organization, Anjuman Isha'at-e-Seerat-ul-Nabi used to conduct a procession at Eid Gah Bahawalpur, in which the scholars of the different school of thought used to come and attend it. But there was no concept of procession. When Allama Awaisi shifted to Bahawalpur, he decided to initiate and conduct the birthday procession of the Holy Prophet (Peace Be UponHim). He was stopped and forbade doing so, but he courageously faced the situation alone. His opponents petitioned cases and applications against him, but he did not give up his plan. Just because of his efforts, the governor of West Pakistan Ameer Muhammad Khan announced that the coming Eid Meelad-ul-Nabi would be celebrated with national honor and respect. The government of Pakistan also announced a holy day on the 12th of Rabi-ul-Awwal. Jashn-e-Eid Meelad-ul-Nabi has been celebrated and commemorated with full honor in Bahawalpur since long. Allama Awaisi and other notable scholars used to speech about the glorious and magnificent life of the Holy Prophet (PBUH) in those processions.[56]

2.8 Establishment of Meelad-e-Mustafa Committee

The processions of Eid Meelad-ul-Nabi were held and conducted by mutual discussion and counseling between religious scholars. In 1981 Allama Awaisi conducted a meeting at Jamia Awaisia Razvia Bahawalpur. During the meeting Allama Awaisi with

the coordination of the other scholars established a committee to conduct the annual processions and meeting of Eid Meelad-ul-Nabi. This committee is pronounced as Meelad-e-Mustafa Committee. Allama Awaisi supervised the working and dealing of this committee till his last breath. He not only organized but also led the processions of Eid Meeld-ul-Nabi in his life.

2.9 Founder of Meelad Chowk

Allama Awaisi demanded the local administration of Bahawalpur to rename Gulzar-e-Sadiq squire as Meelad Chowk in 1989. The same place was also known as Eid Gah Chowk. The administration did not consider his request. Allama Awaisi presented a written application to commissioner of Bahawalpur in 1990. In the next year Gulzar-e-Sadiq Chowk was renamed as Meelad Chowk by former commissioner of Bahawalpur Syed Masood Shah. Its name is registered in the departmental papers. Now a day this is a busy squire of Bahawalpur and reminding the services of Allama Awaisi.

2.10 Allama Awaisi and Religious Institutions

Allama Awaisi spent his whole life for the betterment and prosperity of religious institutions. He used to spend most of his time in teaching. He used to advise his students to be a good teacher after the completion of education. He always gave priority to teaching and then to writing. Whenever the administrator of any religious institution came to get certification of his institution Allama Awaisi immediately ordered his son to make the certification letter ultimately. He never liked any argument against the religious institutions. He travelled the whole country to preach the message of Islam. Wherever he went, he asked about the situations of the religious institutions. He always paid respect to the teachers and appreciated them. He was fully devoted to the education. Therefore his fundamental concern was to establish and support the institutions.

He always avoided speaking in the public meetings due to his educational and literary engagements. But whenever he was called to speak in any Madarassah, he never refused to go. Allama Awaisi had a loving heart; he always tried to improve the

economical and educational conditions of the religious institutions. He always tried to establish religious institutions.

2.11 Introduction of Religious Institutes founded by Allama Awaisi

Allama Awaisi was concerned with the teaching profession; therefore he paid serious attention on the establishment of the religious institutions. It is matter of fact that Allama Awaisi established a Madarassah at Hamidabad which was known as Madarassah Munba-ul-Fayyuz. This institution also produced scholars of the prominence in a very short time. Due to some certain reasons Allama Awaisi left his town and settled at Bahawalpur. He established here a Madarassah, Jamia Awaisia Razvia Bahawalpur. As mentioned earlier that Allama Awaisi used to advise his students to adopt teaching as profession. On his advice his several students adopted teaching as profession, while other established their own institutions after completing education. In this way there are several religious institutions which were initiated and established on the behest of Allama Awaisi. There is a short introduction of these institutions.

I. Madarassah Faiz-ul-Madaris

Allama Awaisi belonged to the Larr family lives of Pakka Laran is a town in District Rahimyar Khan. The people of his tribe were ignorant and illiterate. Allama Awaisi endeavored to educate them. He continuously visited them and taught the fundamental education of Islam. He also told them the importance of education and literacy. Just because of his efforts, the noble and influential men of the town established Madarassah on the advice and recommendation of Allama Awaisi. The institute was named as Faiz-ul-Madaris on the name of Allama Faiz Ahmad Awaisi. Due to this institution now a day the people of Pakka Laran know about religion and religious matters. They are also literate and know how to spend life on Islamic principles.

II. Madarassah Faiz-ul-Muarif

This madarassah is situated in Nawan Kot a small town near Hamid Abad, Teshil Khanpur Katorain District Rahimyar Khan. This is a commercial town which fulfills the needs of the local nearby areas. Allama Faiz Ahmad Awaisi made a contact with Syed Akbar Raza Shah and convinced him to establish an

institute for the religious education of the local community. Syed Akbar established and institution in 1955. Hakim Faiz Ahmad, one of the notable personalities of the town donated land for this purpose. It was named as Madarassa Faiz-ul-Muarif. Allama Awaisi supervised this Madarassah in his life. It has produced a number of Hafiz and religious scholars. Now a day this is a well known institution of the Nawan Kot and serving Islam.

III. Madarassah Durrania

Allama Hafiz Muhammad Azeem Bakhsh Durrani was a pupil of Allama Awaisi at Hamid Abad. He was also the chief teacher at Madarassa Munba-ul-Fuyyuz Hamid Abad. Allama Awaisi ordered him to establish his own institute. On the recommendation of Allama Awaisi he established an institution for religious education at Khanbaila district Rahimyar Khan. Allama Awaisi supported him in every situation for the success and development of the institute. He also addressed the people on several occasions in Madarassah Durrania. Now a day this is very flourishing institute of Khanbaila.

IV. Madarassah Faiz-ul-Madaris Jinpur

This institute is situated in Dafli Kabeer Khan near Jinpur district Rahimyar Khan. It was established by Moulana Abdul Ghafoor Khan Baloch one of the most prominent pupils of Allama Awaisi. He was a good calligrapher and wrote the Holy Quran by his hands. He also manuscript Dalail-ul-Khairat, Darood Mustaghat, Darood Taaj and Dua-e-Hizb-ul-Bahar. He wrote several Islamic and religious books by hand in addition to the above mentioned books. He completed his education at Hamid Abad under kind supervision of Allama Awaisi. After he completed his education, Allama Awaisi ordered him to establish an institute in Dafli Kabeer Khan. He established an institute there at his own land and bore all the expenses for the construction of infrastructure. Allama Awaisi used to visit the institution in Muharram and Rabi-ul-Awwal every year with consistency.

V. Madarassah Awaisia

This institute is situated in the town of Tabb Chouhan district Rahimyar Khan. It was also established by a former student of Allama Awaisi. After the

completion of education at Hamid Abad, Allama Hafiz Ghulam Farid established this religious institute on the orders of Allama Awaisi. This institute also produced number of literate people and Hafiz.

VI. Madarassah Anran Shareef

This madarassa is located at Anran Shareef district Rajanpur. It was established by Moulana Saeed Ahmad one of the students of Allama Awaisi. He studied under the tutelage of Allama Awaisi at Madarassah Munba-ul-Fayyuz Hamid Abad. On the recommendation and inspiration of Allama Awaisi, he established his own institute in his native town. Allama Awaisi used to visit his institute to check the progress and growth. He also gave valuable advices for the development and advancement of Madarasssah.

VII. Madarassah Saeedia Kazimya Faiz-ul-Madaris

It was established by Moulana Muhammad Shafi Saeedi at Pararan Shareef near Jin Pur district Rahimyar Khan. He was also a student of Allama Awaisi at Hamid Abad. He was very hard working. Allama Awaisi appointed him as a teacher in Madarassah Munba-ul-Fayyuz Hamid Abad. He also shifted Bahawalpur along Allama Awaisi in 1959. He served as a teacher in Jamia Awaisia Razvia Bahawalpur for a long time. On his return to his native town he established an institute for the religious education at Pararan Shareef. He named his Madarassa as Saeedia Kazimya with relation to Allama Ahmad Saeed Kazimi.

VIII. Madarassah Jamia Mehriya

This institute is situated in a nearby town of Faiz Abad Bindra Basti Bahawalpur. It was established by Malik Haji Muhammad Faiz the father of provincial minister Mailk Iqbal Channer. Malik Muhammad Faiz Channer was a very kind person and close friend of Allama Awaisi. He established this institute and named it as Jamia Mehriya. Mailk Faiz also asked Allama Awaisi to appoint any scholar as teacher for the Jamia Mehriya. Allama Awaisi appointed Mufti Mukhtar Ahmad Ghousvi for this service. He ran the institution in well manners and initiated the classes of Dars-e-Nizami and Hifz-o-Nazirah.

IX. Madarassah Misbah-ul-Darain

Jamia Masjid Rashidiya was established to counter the Christian missionaries and their influence in Bahawalpur. It was established by Hakeem Abdul Rasheed right to the walls of the Church. He felt that the Christian Missionaries were manipulating the minds and teachings of the Muslims. Therefore he visited Allama Awaisi and requested him to appoint any scholar as the custodian of the Mosque. Allama Awaisi not only sent a scholar but also sent number of students to continue the educational process of the newly established institution and Mosque. This Madarassah is known as Madarassah Misbah-ul-Darain. In this students number of students are hostelised for religious education.

X. Madarassah Faiz-e-Mustafa

Khuwaja Faiz Ahmad Koureja was one of the adherent and aficionado of Allama Awaisi. He gave his own house to Allama Awaisi. Allama Awaisi established an institute at that house and named it as Madarassah Faiz-e-Mustafa. It is run by Qari Muhammad Sajid Awaisi, a grandson of Allama Awaisi.

XI. Madarassah Gulshan-e-Awaisia

This institution was established by Mufti Muhammad Saleh Awaisi, elder son of Allama Awaisi. It is a branch of Jamia Awaisia Razvia Bahawalpur. It was establish to educate the children of the locality. This institute is also serving for the development and propagation of Islamic education round the clock.

XII. Madarassah Anwar-e-Saeed

It was established in Jamia Masjid Ghousiya One Unit Colony Bahawalpur. It is run and administrated by Hafiz Jind Wadda Saeedi. Allama Awaisi supervised the working and operations of the institution regularly till his death. This Madarassah has produced a number of Hafiz and religious scholars, who are serving Islam and the Muslims.

XIII. Madarassah Anwar-ul-Quran

It is situated at Khalil Abad a nearby town of Bahawalpur. The administration of the Madarassah asked Allama Awaisi to appoint a scholar in the Madarassah. Allama Awaisi deployed Allama Peer Syed Musarrat Hussain to run the operations of the Madarassah. Hazrat Allama Peer Syed Musarrat Hussian

Bukhari is the Caliph and student of Allama Awaisi. He completed his education up to Dars-e-Nizami under the tutelage of Allama Awaisi at Jamia Awaisia Razvia. He also completed his Dourah-e-Hadeeth from the same institute. He was very young when he took the charge of the institution. There were several non-Muslim families who accepted Islam on the teachings of Allama Syed Musarrat Hussain Bukhari.

XIV. Madarassah Fakharwiya Faiz-ul-Quran

It was established by Haji Muhammad Nawaz Khan. He was a close friend and adherent of Allama Awaisi. Allama Awaisi convinced him to establish a religious institute for the education of the children. On the recommendations of his mentor he established an institute in his own town Tara Garh. This town is about 20 Kilometers away from Bahawalpur. He purchased a land and constructed a reasonable building for the Madarassah. He named this institution as Fakharwiya on the name of his mentor Fakhar-ul-Din. He also related it to Allama Faiz Ahmad Awaisi naming it Faiz-ul-Quran. Allama Awaisi inaugurated the institution and addressed a crowed on the inauguration ceremony. Now a day this is a well known institute of the town where number of students come to learn the religious and worldly education.

XV. Madarassah Faizan-e-Rasool

Allama Ata-ul-Rasool, son of Allama Awaisi, purchased a land near railway Station Bahawalpur and established an institute there. It was also inaugurated by Allama Awaisi. In this Madarassah number of students learned to read and memorize the Holy Quran.

XVI. Madarassah Raiz-ul-Madina

It was established by Allama Muhammad Riaz Ahmad Awaisi the literate son of Allama Awaisi. Allama Awaisi inaugurated the Madarassah and paid attention for the development and growth of this institute. There are number of scholars and hafiz who had studied at Madarassah Riaz-ul-Madina.

XVII. Madarassah Shams-ul-Uloom

It was established in Shahdarah town Bahawalpur, for the religious and contemporary education of the children. It was also inaugurated by Allama

Awaisi. In this madarassah the departments of Dars-e-Nizami and Hifz-o-Nazirah are running successfully.

XVIII. Madarassah Anwar-e-Baria

It was established by Haji Muhmmad Nawaz Hashimi. He was close friend and adherent of Allama Awaisi. In a meeting he asked for the establishment of a religious institute in his locality. Allama Awaisi then recommended him to establish the Madarassah in Noorani Masjid Fouji Basti Bahawalpur. Allama Awaisi took keen interest in the affairs of Madarassah. He appointed his most capable students as instructor in the Madarassah. Allama Awaisi used to visit the Madarassah along his students. He also appointed his sons for the development of the institution. He deployed Allama Saleh Awaisi as the Khateeb of Noorani Masjid and Allama Muhammad Riaz Ahmad Awaisi as administrator of the Madarassah. Now a day Qari Saeed Ahmad son of Haji Muhammad Nawaz Hashmi is working as the administrator of the institute.

XIX. Madarassah Ghousiya

It is also located in Fouji Basti near Noorani Masjid. In the past Allama Saleh Awaisi was Khateeb of this institute. It was established by the efforts of Haji Habib Ahmad. He requested Allama Awaisi for the establishment of Madarassah in the locality. Allama Awaisi appreciated him and prayed for the success and development of the institute. In this institute a separate wing for the education of girls is also working.

XX. Madarassah Taleem-ul-Quran

Allama Awaisi commanded his students and adherents for the establishment of the religious institutes for the education of children. He used to inspire his students making himself as example. By this inspiration and motivation some of his students established a Madarassah at Yazman road. This institute works as a branch of Jamia Awaisia Razvia Bahawalpur. This institute has produced number of scholars and Hafiz.

XXI. Madarassah Mujadidiya Naqshbandiya

It was established by Moulana Muhammad Mateen Naqshbandi, an alumna of Jamia Awaisi Razvia Bahawalpur. He established this institute after the

completion of his education at Jamia Razvia Bahawalpur. He purchased a land and requested Allama Awaisi to lay down the foundation stone of the institute. Those days Allama Awaisi was severely ill, but he visited the place and laid down the foundation stone by his hands. This institute is changing the lives of the children. The students get the education of *Dars-e-Nizami*. Besides boys, there is a girls section where girls get the religious education up to *Dars-e-Nizami*.

XXII. Madarassah Faiz-ul-Quran

It was established by a student of Allama Awaisi and an alumna of Jamia Awaisia Razvia Bahawalpur. Allama Syed Abid Husain Shah got his education from Allama Awaisi. On the completion of his education, he was commanded by Allama Awaisi to establish a religious institute in his locality. Syed Abid Husain was so motivated and inspired that he established the institute in the very first leisure. Allama Awaisi supported this institute at every moment.

XXIII. Madarassah Muhammadiya Mubarakpur

This institute was established by Qari Muhammad Yunus, one of the prominent students and alumina of Jamia Awaisia Razvia Bahawalpur. He opened an institute at Mubarakpur. He needed capable staff to run the business of the institute and requested Allama Awaisi to fulfill his need. Allama Awaisi sent Allama Fazal Ahmad Kareemi to Madarassah Muhammadiya Mubarkpur for teaching. Qari Fazal Ahmad worked for the development and growth of the institution round the clock. This institute is serving Islam and providing religious education to the children in Mubarakpur.

XXIV. Madarassah Ghousiya

Yazman is a subdivision of District Bahawalpur. Chak 42/D. B. is a small town in Tehsil Yazman. The nobles of the town came to Allama Awaisi and requested for a qualified scholar for the religious education. Although there was a small mosque in the town, but it was not fulfilling the needs of the people. Hence Allama Awaisi sent Qari Rahim Bakhsh to spread Islam and serve the nation. Qari Rahim Bakhsh established an institution there to teach the children. This institute was named as Madarassah Ghousiya. Its foundation stone was laid by Allama

Awaisi. The institute flourished under the guidance of Allama Awaisi and produced number of scholars.

XXV. Madarassah Gousiya Maboodiya Azmat-ul-Islam

Syed Munawwar Hussain was a close friend and adherent of Allama Awaisi. He was a resident of Teshsil Yazman. On the recommendation and request of Allama Awaisi he permanently settled in Bahawalpur. He established a religious institute on the direction of Allama Awaisi. This institution is still operational even after the death of Syed Munawwar Husain.

XXVI. Madarassah Faiz-ul-Madaris

This institute was established by Allama Atta-ul-Rasool at Musafir Khana, Bahawalpur. Allama Awaisi inaugurated the institute and prayed for the success and development of the institute. It was observed by the local community of Musafir Khana that the population of the territory was continuously increasing. They came to Allama Awaisi and requested him to appoint a scholar for the teaching of the children. Allama Awaisi appointed his son for this duty. Now a day the people of Musafir Khana are literate and now well about religion.

XXVII. Madarassah Anwar-ul-Islam

It is situated at Channi Goth a native town of Bahawalpur. It was established by Allama Mufti Abdul Khaliq. He was an alumina of Jamia Awaisia Razvia Bahawalpur. Allama Awaisi commanded him to establish an institute, on the completion his education. He returned to his native town and established a Madarassah which is known as Anwar-ul-Islam. In this institute students learn religious education up to Dars-e-Nizami. This institute has produced number of religious scholars.

XXVIII. Madarassah Ansariya Awaisia

This Madarassah is situated at Taranda Muhammad Panah a native town of district Rahimyar Khan. It was established by Moulana Gul Muhammad Awaisi an alumina of Madarassah Munba-ul-Fayyaz Hamid Abad. He established this religious institute after the completion of his education on the recommendation of Allama Awaisi.

XXIX. Madarassah Faizan-e-Awaisia

This Madarassah is situated at Toaba Tek Singh. It was established by Moulana Muhammad Tariq Awaisi and Moulana Muhammad Jaffer Awaisi former students of Jamia Awaisia Razvia Bahawalpur. On the direction of Allama Awaisi they established the religious institute soon after the completion of their education. In this institute there are separate classes for boys and girls.

XXX. Madarassah Jamia Maqsudia Lil-Binaat

It is situated in Kot Galla district Chakwal. This religious institute was established by Syed Abdul Razzaq Shah. It was inaugurated by Allama Fayyaz Ahmad Awaisi. In 1987 there were number of students and scholars took advantage during Doura-e-Hadeeth. Syed Abdul Razzaq Shah was a classmate of Allama Fayyaz Ahmad Awaisi during Doura-e-Hadeeth. After the completion of education almost every student showed the inclination to establish a religious institute. Hence Seyd Abdul Razzaq Shah instituted the Madarassah Maqsudia for the education of girls.

XXXI. Madarassah Ghousiya Wahidya Faiz-ul-Uloom

Syed Muhammad Mansur Shah Awaisi was one of the eminent students of Allama Awaisi. He is the head of Khanqah Ghousiya Naqshbandia Mianwali. He came to Jamia Awaisia Razvia Bahawalpur in Doura-e-Tafseer-ul-Quran. He showed his inclination about establishment of a religious institute at his Khanqah. Allama Awaisi also ordered him to establish an institute in which student could learn Holy Quran. He called Allama Awaisi for the course of Doura-e-Tafseer-ul-Quran in his Madarassah. Allama Awaisi not only delivered the lectures but also flourished the life of many people by light of Quran. Now day students learn Quranic knowledge, various kinds of recitations and *Dars-e-Nizami*in this institute. There is a separate department for the education of girls.

XXXII. Madarassah Faiz-ul-Quran Lil-Binaat

This institute was established by ex-army officer Iqbal Khan Awaisi. He attended the courses of Doura-e-Tafseer at Karachi. During those lectures he took spiritual oath on the hands of Allama Awaisi and became his disciple. He also attended Doura-e-Tafseer-ul-Quran at Jamia Awaisia Razvia Bahawalpur after

retirement. He showed his inclination to open the religious institute during his course of study at Bahawalpur. Allama Awaisi appreciated him and prayed for his success. This institute is also situated in Mianwali. This institute is exclusive for the education of girls. In this institute girls get the religious education up to Dars-e-Nizami.

XXXIII. Madarassah Chishtiya Ghotki Sind

A delegation of few men from Ghotki Sindh, met Allama Awaisi and asked for a learned Molvi and religious scholar for their mosque to run the routine of daily prayer and education. This delegation indicated that the educational conditions and religious situation in their locality was poor. They asked him to appoint a scholar for the teaching of their children. Allama Awaisi sent Allama Abdul Sattar a blind scholar from Jamia Awaisia Razvia Bahawalpur to Ghotki. He established a Madarassah in the nearby mosque. He not only rendered the services of teaching but also served as jurisprudent. This institute was also an inspiration of Allama Awaisi.

XXXIV. Madarassah Anwar-e-Bahu

This institute is situated in Quetta the capital city of Baluchistan. It was established by one of the former students of Allama Awaisi in 1973. It was established in an open courtyard having two rooms and a veranda. On the time of its construction there was no boundary wall for the security of the institute. Moulana Ghulam Muhammad Qadri, former student of Allama Awaisi was the administrator of this institute. He wrote Allama Awaisi about the challenges of the Madarassah. Allama Awaisi reached Quetta and started the course of Doura-e-Tafseer-ul-Quran. It was the knowledge and inspiration of Allama Awaisi that the religious scholars from the country rushed to Quetta to attend the course. Gradually it became a famous institute of the city and its construction was completed with the passage of time. Within some year institutes were established almost in all the districts of Baluchistan.

2.12 Allama Awaisi and Doura-e-Tafseer-ul-Quran

Allama Awaisi initiated the program of Doura-e-Tafseer from Khanpur district Rahimyar Khan in 1961. He moved for this pious and glorious duty throughout the country to 2010. His students are spreading the message of peace and harmony in the whole world. In the courses of Doura-e-Tafseer-ul-Quran, translation and commentary of the Holy Quran was focused. Allama Awaisi used to present in the simplest manners to convey his meanings to the every listener.

In 1951 Allama Awaisi showed his inclination about his program of Doura-e-Tafseer to his learned teacher Sheikh-ul-Hadeeth Allama Muhammad Sardar Ahmad. He also requested to his mentor for supervision of this program. Allama Sardar Ahmad recommended him *Kanz-ul-Iman* of Imam Ahmad Raza Khan Brailvi for this purpose. In the recommendation and permission of his mentor, Allama Awaisi delivered his first Doura-e-Tafseer at Jamia Islamia Siraj-ul-Uloom Khanpur in 1961. It was the first course of Doura-e-Tafseer-Ul-Quran in which about sixty students learned the commentary of Holy Quran. It is said that the students from all of the provinces attended this course. Since 1961 the course of Doura-e-Tafseer had been delivered by Allama Awaisi thrice in a year. During this course Kanz-ul-Iman was considered as an authentic commentary of the Holy Quran. His way of teaching was countrywide famous that the religious scholars used to take appointments for Doura-e-Quran to be held in their institutes. He did not learn Doura-e-Tafseer from any scholar or listened somebody delivering this course. However he observed his teacher Allama Sardar Ahmad delivering the commentary of Holy Quran. In the same way he used to deliver Doura-e-Hadeeth.

2.13 Doura-e-Tafseer-ul-Quran During Khatm-e-Nabuwwat Movement 1974

The Khatm-e-Nabuwwat Movement raised in 1974 again when Qadiyani community of Rabwah attacked the Muslim students on the railway station. It was a brutal and inhumane way in which they tortured the Muslim students. In response to that act Muslim leaders from the country stood up against Qadiyani community. The Muslim scholars reacted against Qadiyanism again and united on this issue. The descendents of

Peer Mehar Ali Shah of Golarah Shareef and other scholars of eminence raised their voices on this issue. The Muslim scholars, schoolboys, political leaders, teachers of the religious institutes and civil society came forward for the safety of their faith. They demonstrated their cause and spread out on the roads against Qadiyaniat. It was the voice of the Muslim community. In this movement Allama Shah Ahmad Noorani and Allama Abdul Sattar Khan Niazi were the men of great strength. During this movement Jamia Awaisia Razvia Bahawalpur was the center of this movement. In the same year some 80 scholars attended Doura-e-Tafseer. Allama Awaisi proved the truth and legitimacy of Islam with references of Holy Quran and Hadeeth. He showed the works Qadiyani writers against Islam and proved that they are out of the Islamic circle. During the course of Doura-e-Tafseer students prepared comprehensive notes against Qadiayni beliefs. They also presented themselves along with Allama Awaisi for symbolic arrest in the main Bazaar of Bahawalpur.

2.14 Doura-e-Tafseer and Nizam-e-Mustafa Movement 1977

The political situations of the country were worst in the year of 1977. There was an alliance of nine political parties against Pakistan People's Party. These parties were active in the political scenario of the country. The government of Pakistan announced general elections in January 1977. The elections held in January were declared rigged and fraud. The opposition held the view that government made a great fraud in the general elections. The social as well as political situation of the country was deteriorating day by day. In this situation the religious scholars were also imprisoned by the government. Moreover several religious institutes were also forcefully closed by the government. Those days Allama Awaisi had to deliver the course of Doura-e-Tafseer in Madarassah Anwar-e-Bahu in Quetta. Even in the worst situation of the country about 70 religious scholars gathered to learn the course of Doura-e-Tafseer. During his lectures he used to point out the purpose and objectives of the Nizam-e-Mustafa Movement.

2.15 Short description of Doura-e-Tafseer-ul-Quran

2.15.1 Doura-e-Tafseer-ul-Quran in Punjab

Allama Awaisi delivered the course of Doura-e-Tafseer in the various cities of Punjab for almost sixty times. He delivered the lectures of Doura-e-Tafseer for thirty six times in Jamia Awaisia Raziva Bahawalpur and remaining twenty four in the other cities of Punjab. He also delivered some courses at Jamia Masjid Kousar Muhalla Gariban Bahawalpur. The names of the other institutes are given below.

1) Marakzi Darul Uloom Jamia Rasoolia Shiraziya Lahore
2) Jamia Islamia Siraj-ul-Uloom Khanpur
3) Jamia Islamia Shoukat-ul-Islam Khanewal
4) Jamia Islamia Wahidiya Faiz-ul-Uloom Mianwali

In those lectures scholar, students, orators, advocates, doctors, molvi and the people of every social class of the society used to attend the course.

2.15.2 Famous students of Punjab

There were innumerable students of Allama Awaisi in the courses of Doura-e-Tafseer-ul-Quran, some eminent students are,

1) Allama Mufti Abdul Majeed Awaisi
2) Allama Mufti Mukhtar Ahmad Durrani
3) Allama Mufti Muhammad Ashraf Al Qadri
4) Allama Mufti Ghulam Mustafa Rizvi
5) Allama Hafiz Khan Muhammad Qadri
6) Allama Mufti Ghulam Sarvar Qadri
7) Allama Mufti Raza-ul-Mustafa Naqshbandi
8) Allama Mufti Hassan Ali Qadri
9) Allama Mufti Abdul Rashid Rizvi
10) Allama Abdul Hakeem Sharf Qadri

2.15.3 Doura-e-Tafseer-ul-Quran in Sindh

Allama Awaisi delivered the lectures of Doura-e-Tafseer in the various institutes of Sind. He was fluent in Sindhi speaking because his ancestors belong to Sind. During his sessions of Doura-e-Tafseer many sindhi students attended the lectures. He delivered his leatures in the following institutes of Sind.

1) Mazrkazi Dar-ul-Uloom Jamia Amjadia Karachi
2) Jamia Islamia Anwar-ul-Islam Larkana
3) Makazi Jamia Jamia Masjid Gulzar-e-Madina Kharadar Karachi
4) Jamia Rashidiya Peer Goth Khair Pur Meerus

2.15.4 Famous Students of Sindh

1) Hazrat Allama Mufti Abdul Sattar Chishti
2) Allama Mufti Aziz Ahmad
3) Allama Peer Syed Arif Shah Awaisi
4) Allama Moulana Mufti Abdul Rehman
5) Doctor Iqbal Ahmad Akhtar-ul-Qadiri
6) Peer Syed Muzaffar Husain

2.15.5 Doura-e-Tafseer-ul-Quran in Baluchistan

Allama Awaisi visited Baluchistan on the invitation of Allama Ali Nawaz Qadri for several times to deliver the lectures of Doura-e-Tafseer-ul-Quran. The sessions of Doura-e-Tafseer-ul-Quran were attended by the hundreds of students and scholars. He was also invited on the annual Urs of Peer Pehlwan for special lectures on the commentary of Holy Quran and Hadeeth. He delivered the lectures of Doura-e-Tafseer in the following institutes of Baluchistan.

1) Jamia Islamia Anwar-e-Bahu
2) Jamia Farooqia Ghousiya Haji Shahar
3) Jamia Islamia Nooria Mannujan Quetta

2.15.6 Notable students of Baluchistan

1) Allama Mufti Ghulan Sarwar
2) Allama Muhammad Waris
3) Allama Iftakhar Ahmad Habibi
4) Allama Muhammad Qasim Sasoli
5) Allama Muhammad Ali Nawaz Qadri
6) Allama Ghulam Farooq Qadri
7) Allama Ghous Bakhsh Habibi
8) Allama Ghulam Shabbir Habibi

2.15.7 Notable students outside Pakistan

1) Allama Abdul Wahid	(Saudi Arabia)
2) Allama Abdul Rehman Sindhi	(Saudi Arabia)
3) Allama Qari Tayyab Naqshbandi	(England)
4) Allama Abdul Kareem Naqshbandi	(England)
5) Allama Muhammad Riaz	(America)
6) Allama Muhammad Ahmad	(America)

CHAPTER 3

Literary Services of Allama Faiz Ahmad Awaisi

Allama Faiz Ahmad Awaisi is not a personality but also a chapter of history. He was a literary man. Allah Almighty had bestowed him with lot of Qualities. He had boundless qualities of writing and speaking. He devoted his whole life for learning and teaching. He was a great scholar and bookish personality. He always proved his argument by the verses of Holy Quran and Hadeeth. His personality was a great blessing for the people. He was unmatchable in the fields of Tafseer, Hadeeth, Fiqah, Grammar, philosophy and literature. He always spoke the researched based words on various topics. He used to solve the most complex religious problems very easily and describe it in the same manner.

His books belong to various topics. His books mainly cover the following topics Tafseer, Hadeeth, Islamic Jurisprudence, Biographies, History, genealogy, religious obligations, philosophy and linguistics, politics, economics, culture and civilization, language and literature, criticism, comparative study of religions, amulets, sciences, mathematics, travelogues and commentary on various books. It is not easy to author a book. It is a hard task. If the history is explored, there are few personalities who authored books on larger scale. It seems that it was impossible to author thousands of books even in the limited age. It is said that Imam Jalaludin Sayyuti used to author more than three books daily.[57]

Imam Ahmad Raza Khan Brailvi used to teach and write in the same time. He had authored more than one thousand books. Allama Faiz Ahmad Awaisi is one of them who authored more than thousand books even in his natural age. He was a man of pen and paper. Wherever he went at any time he wrote words for the guidance and betterment of the people. The fundamental focus of his writing was the honor of the Holy Prophet (PBUH). It was observed by the viewers and attendants that his pen always flew with consistency. His literary services in the various fields are proof of his wide knowledge and information. He was familiar with several languages and an expert speaker and writer of Arabic and Persian. He did not leave any subject unwritten but unfortunately his most work is still unpublished.

3.1 Acquaintance of Allama Awaisi in various fields of Knowledge

There were few Muslim scholars in past who had established their libraries with their own books. Allama Awaisi was one of them. He was a man who had collected the knowledge of all Islamic disciplines. He was a so capable that he did not left any topic unwritten. He authored a bulk of about five thousand books. He left number of Arabic, Urdu, Persian, Sindhi and Saraiki manuscripts unpublished. During his life he established a publishing office "Maktaba Awaisia". In this institute the books of Allama Awaisi and other notable writers are published. It was responsible for the publication and distribution of the works of Allama Awaisi. Allama Awaisi. Following is a list of topics on which Allama Awaisi took pen for the guidance of the people.

1) *Commentary and Explanation of Holy Quran*
2) *Principles of Explanation of Holy Quran*
3) *Hadeeth and Principles of Hadeeth*
4) *Jurisprudence and Principles of Jurisprudence*
5) *Inheritance*
6) *Mysticism*
7) *Logic*
8) *Philosophy*
9) *Religion*
10) *Eloquence*
11) *Knowledge of Recitation of Holy Quran*
12) *Astrology*
13) *Arabic Grammar*
14) *Knowledge of interpretation of Dreams*
15) *Knowledge of Speculation*
16) *Knowledge of Meanings*
17) *Prosody*
18) *Biology*
19) *Dictionary*
20) *Debates*

21) Medical

22) Knowledge of Creed

23) Science of Discourse

24) History

25) Biography

26) Translation

27) Explanation

28) Ethics

29) Sciences

30) *Travelogues*

These sciences are enlisted on those works of Allama Awaisi which are published and unpublished in form of books. Following is a brief description of works of Allama Awaisi on the various topics along his literary services.

3.2 Science of interpretation of Holy Quran and its principles *(Ilm-e-Tafseer)*

The literary meaning of Tafseer is to disclose and demonstrate something. In the religious terminology it means to describe the meanings of Quranic verses and to induce solution of religious problem. It also means to describe the purpose and reason behind the revelation of verse. The principle of Interpretation means to know about the laws and regulations on which the interpretation of the Holy Quran is carried out. There are some auxiliary sciences that require the knowledge of Interpretation of Holy Quran. The scholar who translates and interprets the Holy Quran must be familiar with these sciences otherwise his work would not be considered authentic. These sciences are

1) *Sciences of Meanings and dictionary*
2) *Knowledge of Recitation of Holy Quran*
3) *Knowledge of creed*
4) *Science of Jurisprudence*
5) *Science of reasons of revelation*
6) *Science of Hadeeth*

7) *History*

It is necessary for a scholar who is going to interpret the Quranic verses to have knowledge of Dictionary. He must have a great command over vocabulary and meanings.

3.2.1 Allama Awaisi and Science of Interpretation (Ilm Tafseer-ul-Quran)

Allama Faiz Ahmad Awaisi broke 175 years old record of Arabic Tafseer in the history of Indo-Pak subcontinent. Allama Awaisi felt that the readers were eager to have a new interpretation of Holy Quran in the Arabic Language. Thus he took his pen steady and consistent and wrote an Arabic Tafseer Fazl-ul-Mannan Fi Taseer Ayaat-ul-Quran in ten volumes. This Tafseer is considered as nectar of the former interpretations. His Tafseer is not only acknowledged in Pakistan but also included in the syllabi of Arab world. He also authored dozen of books on the principles of Tafseer. He not only wrote pamphlets but also added a new Urdu interpretation Tafseer-e-Awaisi in fifteen volumes. He also translated Rooh-ul-Bayan into Urdu naming Fayyuz-ul-Rehman in thirty volumes. In simple words he served for the development and progress of Hadeeth more than others.

3.2.2 Works of Allama Awaisi on Tafseer-ul-Quran

1) *Fayyuz-ul-Rehman Urdu Translation of Rooh-ul-Bayan* *30 volumes*
2) *Fazl-ul-Mannan Fi Tafseer Ayaat-ul-Quran* *15 volumes*
3) *Tafseer-e-Awaisi (Urdu)* *15 volumes*
4) *Faiz-ur-Rasool fi Asbab-un-Nazool* *10 volumes*
5) *Ahsan-ul-Bayan Fi Usool Tafseer-ul-Quran* *3 volumes*
6) *Tafseer Bil-Raye* *3 volumes*
7) *Al-Hilalain translation of Tafseer Jalalain* *5 volumes*
8) *Faiz-ul-Qadeer Fi Usool-ul-Tafseer*
9) *Al-Qoul-ur-Rasikh fi Ma'rafah Al-Mansukh Wan-Nasikh*
10) *Fatha-al-Mughalliqat Fi Sharah Al-Muqattiat*
11) *Azalaht-ul-Mushtabihat fi Ayat Mutashbihat*
12) *Tafseer Surah Fatiha*
13) *Ejaz-ul-Quran*

14) *Faiz-ul-Quran fi Tarjam-tul-Quran*
15) *Ahsan-ul-Saur fi Rawabit-al-Asma-wal-Saowr*
16) *Tareekh Tafseer-ul-Quran*
17) *Khair-ul-Ikhlas fi Tafseer Surah Ikhlas*
18) *Tafseer "Inna Ka La Tahdi"*
19) *Tafseer "Wa Rafa'na Laka Zikrak"*
20) *Al- Is'aaf fi Tafseer Ahnaaf*
21) *Ahsan-ul-Taqareer fi Tafaseer Doura-e-Tafseer*
22) *Noor-ul-Iman fi In Jamee-ul-Ilm fil-Quran*

3.3 Science of Hadeeth and its Principles (Ilm-e-Hadeeth wa Usool-e-Hadeeth)

The saying and deeds of the Holy Prophet are called as Hadeeth. In the terminology of the experts of this science, Hadeeth is each and everything including sayings, deeds and actions of the Holy Prophet (PBUH). The principles of Hadeeth are the rules and regulations which were composed by the collectors of Hadeeth while compiling it. They judged the authenticity of the narration. They also decided what to include and what not to include in their work. During this regulatory works another science was generated called Fann Asma-ul-Rajal. This was a later on pronounced as genealogy of the narrators. By this science the biography of innumerable people was compiled.

In the Islamic world Hadeeth is the most sacred literature of the Muslims after Holy Quran. The actions and sayings of the Holy Prophet are the called Hadeeth. The companions of the Holy Prophet memorized each and everything of Hazrat Muhammad (PBUH). They kept the glorious memories alive in their hearts and transferred those memories to the other people. They did not left a single event of the life of Holy Prophet forgotten. In the second century of the Islamic history the Muslim scholars endeavored to collect the Hadeeth from various parts of the world. They compiled the books of Hadeeth so that the next generations may have a knowledge of past. The masters of this science are known as Muhadisseen. They were the people who devoted their life for the preservation of Hadeeth and the auxiliary sciences. They traveled long distance for a single narration of Hadeeth and made the

principles and rules for writing and interpreting it. They saved the Hadeeth in their hearts and then transferred on to papers. In this attempt hundred of volumes of Hadeeth had been compiled by the Muhaddisseen. The interpreters and collectors of Hadeeth generated a new science of genealogy of the narrators. The Hadeeth is an integral element of the Muslim scared literature. There is no concept of explanation of Quranic verses without Hadeeth. Hadeeth is just important to set the daily life routine according to Islam. It tells that what to do and how to do under the teachings of the Holy Prophet (PBUH). The life of a Muslim is not on the right direction without following the words of the Holy Prophet (PBUH).

3.3.1 Allama Awaisi and Science of Hadeeth

Allama Awaisi was expert in writing and understanding the Hadeeth. He also wrote several books on the principles of writing the Hadeeth. During the courses of *Doura-e-Tafseer-ul-Quran* he used to quote Hadeeth from the most authentic sources. It was his heartiest wish to render the services in the field of Hadeeth. He wrote the explanation of *Sahi Bukhari* and *Sahi Muslim*. He attained the level of honor to explain the six authentic books of Hadeeth. It was great achievement. He kept this fact in mind that the explanations must be understandable for everybody.

3.3.2 Works of Allama Awaisi on Hadeeth and Principles of Hadeeth

1) *Faiz-ul-Jaari Sharah Jamia Sahi Bukhari* — *10 Volumes*
2) *Anwar-ul-Mughni Sharah Dar Qatni* — *10 volumes*
3) *Sharah Jamia Tarimzi* — *5 volumes*
4) *Sharah Sahi Muslim* — *10 volumes*
5) *Sharah Sunan Daarmi* — *8 volumes*
6) *Al-Lima'at Sharah Mishkaat* — *5 volumes*
7) *Aa-Hadeeth-al-Saniyyah fil Fatawa Razviya* — *10 volumes*
8) *Al-Ahadeeth-ul-Moazu'aah* — *5 volumes*
9) *Istlahaat Ilm-ul-Hadeeth*
10) *Ta'leeqaat Ala-lMishkaat*
11) *Al-Hadeeth-ul-Zaeef*
12) *Sharah Sha'eb-ul-Imaan*

13) *Sharah Arba'een Nawawi*
14) *Istalahaat wal-Riwayaat*

3.4 Jurisprudence (Fiqah)

Fiqah means to know something; in the Islamic terminology it means the knowledge of Islamic code of life and conduct. The fundamental concern of this field of knowledge is related to the awareness of day to day religious problems. The Islamic jurisprudence is based on the knowledge of Holy Quran, Hadeeth, personal and collective speculation. There are five schools of thoughts in Islamic jurisprudence. There were also few other schools of thought which could prevail long. Now a day only five school of thoughts are alive.

3.4.1 Allama Awaisi and Islamic Jurisprudence

Allah Almighty bestowed Allama Awaisi with countless bounties. He was an expert jurisprudent. In the fields of research and writing he was matchless. He wrote several books on this subject. Allama Awaisi always described the problem in simplest way with valid arguments. His arguments were always reference based. In the Islamic jurisprudence the most important thing is religious decree which is known as Fatwa. Allama Awaisi was authority in the major fields of the Islamic disciplines. Hence his Fatwa was based on the Quranic view and according to the sayings of the Holy Prophet (PBUH). He also assembled several books and pamphlets on Fatwa. Some of his books on Islamic Jurisprudence are as follows.

3.4.2 Works of Allama Awaisi on Islamic Jurisprudence

1) *Fatawa Awaisia*
2) *Hashiya Qadoori*
3) *Altehqeeq-ul-Ajeeb fi Mashroo'eyat-ul-Saweeb (Arabic)*
4) *Tafreeh-ul-Khatir Fi Salat-ul-Musafir*
5) *Al-Fawaed-ul-Mumtazah fi Tehqeeq Hamal-ul-Janazah (Arabic)*
6) *Ahsan-ul-Qura fi Tehqeeq-ul-Juma fil Qura*
7) *Akl-ul-Sadaqat wa Zakat Haram Ala-Sadat*
8) *Islah-ul-Jihal fin-Nikah fi-Shar-e-Shawal*

9) *Shrah Hidaya*
10) *Sharh Wiqaya*
11) *Ahkam-ul-Mabsooq*
12) *Alsawa-ul-Tazeer fi Ahkam-ul-Tasweer*
13) *Birth Control*
14) *Aazae Insani Ki Paiwand Kari*
15) *Karamad Masalay*
16) *Ashad-ul-Bala fi Kitabul-Nisa*
17) *Al-Iqsat fil Heela wal Aqsat (Arabic)*
18) *Tehqeeq Owzan-e-Shariya*
19) *Akmal-ul-Bayanfi Abhas Ala-l-Azan*
20) *Intiqal-e-Khoon Ka Sharae Hukm*
21) *Kis Pani say WazooJaez-o-Najaez ki Tafseel*
22) *Test Tube Baby (Urdu)*
23) *Beema ki Islami Haisiyat (Urdu)*
24) *Zakat Kay Masael*
25) *Jurab Pwe Masah*

3.4.3 Works on Principles of Islamic Jurisprudence

1) *Haqeeaqat-ul-Yaqoot Sharah Musallam-ul-Saboot*
2) *Sharah Usool-e-Shashi*
3) *Zeenat-ul-Qirtas bil Jama wal Qiyas*
4) *Ijmaa'e Ummat*
5) *Sal-ul-Tugha Un Umoom-ul-Balwa*
6) *Usool-e-Fiqah*
7) *Al Miqyas fi Abhas-ul-Qiyas*
8) *Asal Abhat Hay*
9) *Al-Imtiyaz Bain-ul-Haqeeqat wal Majaz*
10) *Urf-e-Aam Ya Aadat*

3.5 Allama Awaisi and History

History has been a favorite topic in the scholarly discussion. It is simply the recording of past. The historians try to present facts and figures accurately for the readers. In simple words we can say that history is the knowledge of past for the forecasting the future. It also tells about the life and works of the historical personalities and rise and fall of the civilization. The art of writing history is called historiography. As a subject history covers each and every aspect of the human life. Not about the human life but it covers every entity of the universe. It is unlimited and unlimited subject. Allama Awaisi authored several books and monographs on the subject of history. He also assembled the biographies of the prominent personalities. Some of his prominent works are as under.

1) *Sawaneh Hayat Ummul Momineen Syeda Ayesha*
2) *Sawaneh Hayat Hazrat Abdullah Bin Masood*
3) *Aazar Chacha tha Ya Baap?*
4) *Sawaneh Hayat Imam Jalal-ul-Din Sayyuti*
5) *Sawaneh Hazrat Sultan Bahoo*
6) *Halat-e-Abu Huraira*
7) *Sawaneh Hazrat Ahmad Kabeer Rafae*
8) *Zikr-e-Owais Qarni*
9) *Sawaneh Hayat Hazrat Mujaddid Alf Sani*
10) *Seerat Imam Malik*
11) *Seerat Syedna Bilal Habshi*
12) *Seerat Imam Shafae*
13) *Seerat Imam Abu Hanifa*
14) *Seerat Ghous-e-Azam*
15) *Seerat Banda Nawaz Geesu Daraz*
16) *Dar az Tareekh-e-Karbala*
17) *Khilafat Banu Umayyah Kay Khado Khal*
18) *Tareekh Khilafat-e-Banu Umayyad*
19) *Halat Syedna Sultan Bala Deen Awaisi*
20) *Tazkarah Ulema-e-Ahl-e-Sunnat*

21) *Zikr Khwaja Mohkim-ul-Din Seerani*
22) *Sawaneh Khawaja Awaisi Qarni wa Khwaja Abdul Khaliq Awaisi*
23) *Sawaneh Hazrat Salman Farsi*
24) *Seerat Syedna Abu Zar Ghaffari*

3.6 Logic and Debate

Logic means the study of reasoning. It is a science which contract with the principles and criteria of validity of inference and demonstration. Logic is the magic to create anything from nothing. It is the tool of philosophy and Philosophy is the reality. Reality is in the soul, in the mind, in the thoughts and realization is the path. Logic is your companion. Logic takes you where science cannot take you. It opens the door for realization and therefore revelation. The path of revelation ends in the cosmic intelligence, existence consciousness bliss.

Allama Awaisi was a brave scholar of the Islamic world. He devoted his life for the promotion and propagation of Islam. No one could stop him from saying the truth. He always presented his arguments by valid reasoning and logic. His arguments were based on the words of Holy Quran and Hadeeth.

3.6.1 Some of His works on logic and Debate

1) *Ser al-Maktoom Tarjama wa Sharah Salm al-Uloom*
2) *Faiz al-Haseeb Tarjama wa Sharah Tehzeeb*
3) *Tarjama wa Sharah Mirqah*
4) *Qawaid e Mantiq*
5) *Tarjama wa Sharah Mir Qutbi*
6) *Naqshah Qwaid e Mantiq*
7) *Tarjama wa Sharah Isa Goji*
8) *Taleem al-Mantiq*
9) *Sharah Manazrah Rasheedia*
10) *Ilm al-Manazarah*
11) *Manazrah Ilm e Gaib*
12) *Manazrah Hazir o Nazir*

13) *Aqla'a al-Fitan ba-Munazarah Ahl e Sun'nan*
14) *Shikasat Fash Manazrah*
15) *Manazrah Sattha Meel*
16) *Manazrah Loos Multan*
17) *Manazrah Awaisi ba esai*
18) *Manazrah Lala Mosa*
19) *Manazrah Jhook Wenas*
20) *Manazrah Lodhran*
21) *Roaidad Manazrah Ghazi Porah*
22) *Manazray hi Manazray*
23) *Gair Manqoot*

3.7 Ilm-ul-Sarf

The Arabic word Sarf means to change, eliminate and modify something. As a discipline it is the study of the principles and rules for changing an Arabic word. The art of knowing how an Arabic word is modified and a new word is generated from it. It is obvious and natural that the words change their form after a certain time. The form and the meanings are also changed with the passage of time. In the Arabic grammar every word has fourteen forms or shapes. Each shape has distinct meanings and characteristics. Fundamentally it is the study of changing the Arabic verbs to formulate a sentence in the various tenses.[58]

3.7.1 Some works of Allama Awaisi on Ilm-ul-Sarf

1) *Al-Najah Tarjama o Sharah Mirah al-Arwah*
2) *Tarjama o Sharah Abyat al-Sarf*
3) *Abwab al-Sarf Ma'a Qawaneen*
4) *Fazal e Ilahi Sharah Sarf e Bihai*
5) *Naqshah Qawaid al-Sarf*
6) *Hadiya-tu-Talabah urf Mushkil Seeghay*
7) *Sarf e Awaisi*
8) *Faiz al-Kabeer Tarjama o Sharah Sarf e Mir*
9) *Fayyazi Sharah Zaraadi*

3.8 Ilm-e-Nahaw

It is an Islamic discipline related to the study of words and verbs of the Arabic language. In the Arabic language "Nahaw" means to set a direction. But in the terminology it is renowned as the Arabic grammar. The experts of the Arabic language consider the discipline of Nahaw as the second portion of the Arabic grammar, and the Sarf as the first portion. It is also said that Abul Aswad Dawoili, one of the most prominent disciple of Hazrat Ali set the imperative rules on direction of his great mentor.[59] Allama Awaisi was well versed in Arabic language. He assembled many books on the subject. Some of his books are as follows.

3.8.1 Some works of Allama Awaisi on Ilme Nahaw

1) *Al-Tauzeeh al-Kamal Tarjama o Sharah Ma-tu-A'amil*
2) *Ahsan Al-Hadees Fi Bayan al-Tazkeer wa Al-Tanees*
3) *Al-Tahaif al-Sunniah Fi al-Tarakeeb al-Nahawiya*
4) *Al-Faiz al-Kabeer Tarjama o Sharah Nahaw Mir*
5) *Ni'am al-Hami Sharah Sharah Jaami*
6) *Tarjama o Sharah Hadia-tu-Nahaw*
7) *Tarjama o Sharah Abiyat-al-Nahaw*
8) *Awaisia Fi Ilm Al-Nahaw*
9) *Tarjama o Sharah Kafia*
10) *Hal Tarakeeb e Kafia*
11) *Mushkil Tarkeebain*
12) *Faiz Al-Nahaw*

3.9 Allama Awaisi and Islamic Medical sciences

Islamic medical sciences have deep roots with the life of the Holy Prophet. the Islamic Medical science is known as Tibb-e-Nabawi and Tibb-e-Islami. The Muslim Scholars, who were expert in the fields of Hadith and Sunnah, derived the curies for various diseases from the sayings of the Holy Prophet. Allama Awaisi was not expert in the field of medical nor was he a professional physician. But he collected vast knowledge on this

discipline. He got the knowledge of medical sciences from his mentor but could not attain expertise in this field due to some reasons. He was also familiar with diseases and curies but did not initiate practice. On the other hand he authored several books on medical sciences. Some of his books on the medics are as follows.

3.9.1 Works of Allama Awaisi on medical science

1) *Islam Aur Tibb*
2) *Akseer al-Amraz*
3) *Kashkol e Awaisi*
4) *Paan ki shan*
5) *Khajoor ki Taqeeq o aqsaam Bama'a Fwaid*
6) *Manshiyat ka Khatima Bma'a Asbab*
7) *Tooth Paste aur Miswak*
8) *Tibbi Mujarbat e Awaisi*
9) *Shehed kay Fazail o Fwaid*
10) *Kadu Shareef kay Fazail*
11) *ISlami Nashta*
12) *Test Tube Baby aur Musalman*
13) *Tibb e Qarorah*
14) *Miswak kay Fazail o Masail*
15) *Bakri ki Fazilat aur Iss kay Goshat kay Fawaid*

3.10 Allama Awaisi and *Eid Meelad-Ul-Nabi*

He was a true lover of the Holy Prophet (PBUH). He showed his irresistible love with the Holy Prophet (PBUH) in his every speech and writing. It is assessed by his writings that he never left a monograph without describing his love with the Holy Prophet. He authored about twenty books on the love with Holy Prophet and his life. He also authored books on celebration of the Birthday of the Holy Prophet (PBUH). Allama Awaisi was so much anxious in celebrating the Birthday of the Holy Prophet (PBUH) that he wrote books in favor of this cause.

Some his books are as follows:

1) *Fazail e Meelad Ul- Nabi*
2) *Ghous al-Ebad Fi Abhas Al-Melad*
3) *Tasaneef Al-Melad*
4) *Melad o Qayam*
5) *Mahafil e Melad*
6) *Fazail e Shab-e-Melad*
7) *Barah (12) Rabi'a Al-Awwal kay Jaloos ka Saboot*
8) *Mehfile Melad kay Fazail o Barakaat*
9) *Melad e Mustafa*
10) *Mehfil e Melad Tareekh kay A'aina main*
11) *Mehfil e Melad ki Shara'i Hasiyat*
12) *Barah (12) Rabi'a Al-Awwal ki Shara'i Tahqeeq*
13) *Melad –ul-Nabi kay Charchay*
14) *Charagan aur Sajawat ka Saboot*
15) *Sarkar Ki A'amad Marhaba*
16) *Shab e Melad Afzal hay*
17) *Barah (12) Rabi al-Awwal Wiladat ya Wisal*
18) *Meeladi Badshahan e Islam*
19) *Afzal Shab e Melad ya Shab e Qadar*

3.11 Mysticism

As mentioned earlier that Allama Awaisi was a mystic person having number of pupils worldwide. He spiritually belonged to Qadria and Awaisia orders of mysticism. Therefore he was allowed to initiate the people in the above mentioned mystic orders. For the guidance and supervision of his pupil he wrote several books on mysticism. He also translated several key books of the Islamic mysticism from Persian and Arabic. His fundamental aim was to bring people back to the pure Islamic and religious teachings. Some of his books on mysticism are mentioned below.

1) *Nazhat ul Anas Tarjama o Hashiya*

2) *Huliya-tu-Auliya Tarjama o Hashiya*
3) *Tanbeeh al-Mughtareen Tarjama o Hashiya*
4) *Minhaj al-A'abdeen Lil-Ghazali Tarjama*
5) *Masanavi Ma'anavi Moulana Room*
6) *Afzal al-Wadood Fi Mas'alah Wahdat-ul-Wajood*
7) *Abwab al-Jinan Maftoh A'ala Qaloob Auliya Al-Rehman*
8) *Ilham*
9) *Bai'at Ka Jawaz Pand So Mand*
10) *Tassawwuf ki Shara'i Hasiyat*
11) *Pand Nama Jami*
12) *Tassawwuf aur Islam*
13) *Khulasa-tul-Auliya*
14) *Wahda-tul-Wajood wal-Shahood*
15) *Wahda-tul-Wajood aur Qura'an*
16) *Faiz Al-Wajood Fi Wahda-tul-Wajood*
17) *Salook Al-Arifeen*
18) *Hidayat Al-Murideen*
19) *Sala-tul-Arifeen*
20) *Fatohat e Islam main Auliya kay Karnamay*
21) *Ma'arifat e Ilahi kay Chand Asbaaq*
22) *Siraj Al-Salikeen*
23) *Fawaid Al-Salikeen*
24) *Istlahat e Tassawuf*

3.12 Allama Awaisi and Ilm Al-Aqaid Wa Al-Kalam

These are two different Islamic religious disciplines. Ilm-ul-Aqaid is the study of Islamic belief. It is a study of Islamic faith; that creates a sense of certainty about the religious matters. It is also said that in this field of knowledge the belief is discussed. The practice of the belief is not included in Ilm-ul-Aqaed. But the practice is certainly inducted from it. It was developed in the initial years of the Umayyad period. Those days it became a fashion to talk about the verses of the Holy Quran and to discuss the names of Allah Almighty. On the

other hand Ilm-ul-Kalam is the study of Islamic beliefs with argumentation. In other words it can be described as; Ilm-ul-Kalam is the study of Holy Quran and the Names of Allah Almighty. Its older name was Fiqah Akbar. The Muslim philosopher and scholars became experts of the both of the disciplines. Allama Awaisi developed his expertise in both of the subjects. He authored several books on this subject. Some of his books are mentioned below.

1) *Al-Qwaid al-Awaisia Tarjama wa Sharah Aqaid-e-Nasfiya*
2) *Haq al-Yaqeen Fi Aqiad al-Mujjadideen*
3) *Al-Fatooh Fi Haqeeqat-ul-Rooh*
4) *Ni'am al-Raheeq Fi Aqaid Siddique*
5) *Ni;am al-Sawab Fi Aqiad Umar Bin Khattab*
6) *Al-Rizwan Fi Aqaid Usman*
7) *Aqaid e Islami*
8) *Mujadad Alif Sani kay Aqaid*
9) *Imam Ghazali kay Aqaid*

3.13 Allama Awaisi and his works on commentary

In the past, many writers penned down the several volumes books on various subjects. Such the books were very difficult and hard to understand. The authors wrote their books for the understanding and the familiarity of the scholars. Hence the common people could not understand and use their literary works. Even the translations of the Holy Quran became hard to understand by the common people. The Muslim scholars who worked on Hadith and Islamic Jurisprudence generated a treasure of books. But all the manuscripts and books became difficult with the passage of time. Allama Awaisi made it easy for the muslims of the Subcontinent and drew his pen for the commentary of Holy Quran and *Hadith*. His commentaries were easy and understandable to the general public and usual readers. He wrote the commentary on the well known Islamic literature. Some important books which Allama Awaisi commented are mentioned below.

1) *Faiz al-Jari Sharah Jama'ay Saheeh al-Bukhari*
2) *Sharah Saheeh Muslim Shareef*
3) *Sharah Tirmazi Shareef*

4) *Sharah Sun'nan Darmi Shareef*
5) *Anwar al-Mughni Sharah Sun'nan Dar Qutani*
6) *Sharah Khulasa-tu-Wafa Banam Tareekh Mahboob e Madina*
7) *Sharah Masnavi Ma'anavi*
8) *Sharah Hadaiq e Bakhshash*
9) *Sharah Qaseedah Burdah Shareef*
10) *Sharah Dalail al-Khairaat*
11) *Sharah Tafseer al-Jalalain*
12) *Sharah Hizb al-Bahar*
13) *Sharah Hidaya*
14) *Sharah Darood e Taj*
15) *Sharah Qaseedah Ghousiya*

3.14 Allama Awaisi and Translations

The process of transmitting the words and meanings of a language into another language is called translation. Translation is the communication of the meaning of a source-language text by means of an equivalent target-language text. Translators always risk unsuitable spill-over of source-language idiom and usage into the target-language translation. On the other hand, spill-overs have imported useful source-language calques and loanwords that have enriched the target languages. Indeed, translators have helped substantially to shape the languages into which they have translated. Allama Awaisi was expert in several languages. He translated several books from Arabic and Persian into Urdu. He was also well aware in translation of the Sindhi language. His fundamental motive was to make the earlier works understandable for the common public as well as the scholars. Some notable translated works by Allama Awaisi are mentioned below.

1) *Fayyuz al-Rehman Tarjama Tafeer Rooh al-Bayan*
2) *Intaq al-Mafhoom Tarjama Ahya al-Uloom*
3) *Al-Badoor al-Safirah Fi Ahwal al-Aakhirah Lil-Sayyuti*
4) *Asrar al-Abrar Tarjama Akhbar al-Akhyar*
5) *Tarjama Ja'ama al-Mo'ajizat*
6) *Tarjama al-Kashaf Lil-Ghazali*

7) *Tarjama Dalail al-Nabuwwah*
8) *Tarjama Fatohat e Makkiyah*
9) *Tarjama Daqaiq al-Akhbar Lil-Ghazali*
10) *Tarjama Sharh al-Sadoor Lil-Sayyuti*

3.15 Summarized works by Allama Awaisi

A summary is reduced account of a larger book. A summary is not a rewrite of the original piece and does not have to be long nor should it be long. To write a summary, a person uses own words to express briefly the main idea and relevant details of the books read. The purpose in writing the summary is to give the basic ideas of the original reading. While reading the original work, a translator takes note of idea. Sometimes, the central idea of the piece is stated in the introduction or first paragraph, and the supporting ideas of this central idea are presented one by one in the following paragraphs. As mentioned above Allama Awaisi was a religious man and served Islam without any greed. He not only translated the larger books but also summarized several books for the guidance of the public. He was an artist of summarizing the real piece into Urdu or other target language.Some of his summarized worked are mentioned below.

1) *Khulasa wa Talkhees A'ini Sharah Bukhari*
2) *Khulasa wa Talkhees Zarqani Shareef*
3) *Khulasa wa Talkhees Rooh al-Bayan*
4) *Khulasa wa Talkhees Huliya-tul-Auliya*
5) *Khulasa wa Talkhees Bahar e Shariat Banam Asrar e Shariat*
6) *Khulasa wa Talkhees Mashkat al-Misabeeh*
7) *Khulasa wa Talkhees Fatawa Razaviya*
8) *Khulasa wa Talkhees Dalail al-Nabuwwah*

3.16 Allama Awaisi and Ilm Lughat (Dictionaries)

The Arabs since the dark days used to work hard to save their language. After the advent of Islam, they flourished the language and literature of the Arabic world. They unaware of the meanings of the all Arabic words. It was tradition to memorize everything. It

was considered an inferior work to write a book. Hence they did not develop and dictionary for their easiness. It is also said that the dictionary writing was started after the conquest of Persia and other non-Arabic speaking countries.[60] Allama Awaisi paid attention on the development of dictionaries, primarily on the wordings of the Holy Quran. He develops some dictionaries on Urdu and Arabic.

3.16.1 Works of Allama Awaisi in Dictionary

1) *Lugaat Al-Qura'an*
2) *Faiz al-Lugaat*
3) *Lugaat e Ajeeba*
4) *Urdu Muhawraat*
5) *Alfaz e Mutradifa*
6) *Urdu Kahawtain*
7) *Urdu Tazkeer o Tanees*
8) *Al-Qool al-Maloof Fi Tahqeeq al-Haroof*

3.17 Allama Awaisi and *Ilm Qira'at o Tajveed*

Recitation of Holy Quran is an art and knowledge at the same time. There are many books on the recitation of the Holy Quran. Muslim scholars have derived several ways and methods for the purpose of recitation. Allama Awaisi was well versed by the art of recitation of the Holy Quran. He authored several books on this art. He also arranged the teachings of this art at Jamia Awaisia Razvia. Some of his books on this art are mentioned below.

1) *Fazail e Tajveed*
2) *Tarjama wa Sharah Shaatbia*
3) *Raf'a al-Fasaad Fi Makhraj al-Za wa al-Zaad*

3.18 Allama Awaisi and the Eloquence (*Ilm Balagat o Fasahat and Adab*)

Eloquence (*Ilm-e-Balaghat-o-Fasahat*) is fluent, forcible, elegant or persuasive speaking. It is primarily the power of expressing strong emotions in striking and appropriate language, thereby producing conviction or persuasion. The term is also used for writing in a fluent

style. Eloquence is both a natural talent and improved by knowledge of language, study of a specific subject to be addressed, philosophy, rationale and ability to form a persuasive set of tenets within a presentation. Allama Faiz Ahmad Awaisi was well versed Urdu and Arabic speaker. He knew well how to impress the listeners. He was well aware of the feelings of the audience. Hence he attained a rank of great orator of his time by his language, knowledge and God gifted qualities. Some of his works on this science are mentioned below.

1) *Tarjama wa Sharah Matol*
2) *Tarjama wa Sharah Talkhes al-Miftah*
3) *Tarjama wa Sharah Mukhtasir al-Ma'ani*
4) *Al-Imtiaz Bain al-Haqeqatah wa al-Majaaz*
5) *Arabi Bol Chal Ma'a Qawaneen*
6) *Tamreen al-Adab al-Arabi*
7) *Esta'arah*

3.19 Allama Awaisi and Laws of inheritance

Allama Awaisi paid attention on the social conditions of the people. He knew that people keep deprived of their sisters and daughters by inherited property. He raised his voice many times and wrote several books so that people may know about the problems of inheritance. His book Masil-e-Miras clearly defines the problems of inherited property. He stressed that females must be given their rights according to the teachings of Holy Quran and Sunnah. Some of his books on inheritance are mentioned below.

1) *Zubda-tul-Meraas Tarjama wa Sharah Siraji*
2) *Masail e Meraas*
3) *Sharah Abyat-e-Meraas*
4) *Fataawa Meraas (Mashamola Fataawa Awaisia)*

3.20 Fan-e-Gair Manqoot

During the regime of Mughal Emperor Akbar (1543-1606), Faizi, one of his distinct courtiers, wrote the commentary of Holy Quran not using a single dot. His commentary is known as *Sawati-al-Ilham*. It was the first and foremost masterpiece of Arabic without

Arabic punctuation. As mentioned earlier that Allama Faiz Ahmad Awaisi was well versed in the Arabic language and knew well about its grammar. He was also pioneer and expert of writing Arabic language without its formal dots. He was an expert of using. He wrote many letters in the same line and wrote several books in Arabic without formal and informal punctuation and dots. Some of his books are mentioned below which give clues about his expertise in the Arabic language.

1) *Tarjama Dewaan e Jami Bay Nuqta*
2) *Khutba Gair Manqot*
3) *Tahreeri Munazarah Gair Manqot*
4) *Gair Mankot e Awaisi*
5) *Arabi Khatoot Gair Manqot*

3.21 Science

Allama Awaisi was not a scientist, but he translated many major scientific works of the earlier writers form Arabic to Urdu for the understanding of the common people. He also authored some books on the scientific topics. He was not fully aware of the scientific and medical terms but he induced dozen of books on these topics.

1) *Hayat al-Haywaan*
2) *Ajaib al-Makhloqaat*
3) *Janwaron kay Haqooq*
4) *Ilm al-Haywaan*
5) *Janwaron ki Duniya*
6) *Dairah Uloom e Haywanaat o Nabataat*
7) *Tibb e Nabavi (Peace Be Upon Him)*
8) *Quran and Science*
9) *Science and Islam*
10) *Science and Kalima e Islam*
11) *Science Rasool (Peace Be Upon Him) Kay Qadmon Main*
12) *Ikhtalaaj al-A'aza*
13) *Tahqeeh al-Maqaal La Mutasabbit Baha Roiyat al-Hilal*

14) *Science aur Mo'ajzah e Ummat*
15) *Tibb and Fifah Hanafi*
16) *Kya Aadami Bandar Tha?*
17) *Muslim Scientist*
18) *Science aur Mo'ajzaat*
19) *Akseer al-Amraaz*
20) *Kitab al-Haywanaat*
21) *Scienci Ijadaat*
22) *Waqi'a Radd al-Shhams*
23) *Tibb and Islam*

3.22 His Travelogues

Allama Awaisi traveled inside and outside the country for the purpose of preaching. He traveled throughout the country for his world famous Doura-e-Tafseer-ul-Quran and Doura-e-Hadith. He penned down the detail of his tours so that people may know that how he delivered his duties for the service of Islam. He also penned down his observations outside the country and gave detail notes on the journeys of Iraq, Iran, Syria and Jordan.

1) *Raz o Niaz*
2) *Awaisi Safar Namah*
3) *Safar Namah Sindh*
4) *Safar Namah Punjab*
5) *Safar Namah Balochistan*
6) *Safar Namah England o Hijaz*
7) *Safar Namah Iraq o Karbala Mu'alla*

3.23 Interpretation of dream (*Ilm Ta'abeer al-Roya*)

It is God gifted knowledge, but sometimes it is acquired by the wise people and books. Allama Awaisi wrote some books on the interpretation of dreams.

1) *Khawabon ki Duniya*
2) *Tarjama Taqteer al-Anaam*

3) *Kaashif Asrar Khawab*
4) *Al-E'alaam Fi Ta'abeer al-Ahlaam*
5) *Ahsan al-Kalaam fi Ta'abeer al-Roya wa al-Manaam*

3.24 Translations, Sharooh and Qawaid of Persian Books

Allama Awaisi was equally expert in Persian and Arabic. He wrote books in both languages. Allama Awaisi not only translated the Persian books but also wrote some books on the Persian grammar. Most of his Persian works are related to the syllabi of Dars-e-Nizami.

1) *Faiz e Yazdan Tarjama wa Sharah Gulistan*
2) *Faiz e Dastageer Tarjama wa Sharah Sarf e Meer*
3) *Faiz al-Ghaffar Tarjama wa Sharah Pand Namah Attar*
4) *Faiz e Qalandar Tarjama wa Sharah Sikandar*
5) *Faiz e Raza Tarjama wa Sharah Kareema*
6) *Faiz e Yazdan Tarjama wa Sharah Bostan*
7) *Faiz e Humera Tarjama wa Sharah Yousaf Zulaikhan*
8) *Fazal e Ilahi Tarjama wa Sharah Sarf e Bihai*
9) *Bada'ey Manzoom Farsi Ma'a Hashiya wa Tarjama*
10) *Awaisi Namah Ma'a Qawaid o Qawaneen e Farsi*
11) *Tohfa-tul-Nisah Farsi Ma'a Hashiya wa Tarjama*

3.25 Biographical accounts of the Comapanions of the Holy Prophet (PBUH) *(Fazail o Manaqib of Sahaba Kiraam)*

These books are generally related to the history and biographical accounts of the companions of the Holy Prophet (PBUH). Some of the books on *Manaqib* are written on the life of the pious Islamic personalities. The main objective behind these books is to eliminate the misconception in the common people about such personalities. Some of the books are written in the praise and honor of the Islamic creed and sacred things.

1) *Ashad al-Azab A'ala Shatim al-Ashab*
2) *Dafa'a al-Buhtan an Usman Bin Affan*

3) *Khalifa Awal Syeduna Abu Bakar Siddique*
4) *Seerat Farooq e Azam*
5) *Syeduna Ali wa Ameer Mua'aviya*
6) *A'adab e Sahaba kiraam*
7) *Ameer Mua'aviya*
8) *sahaba Kiraam aur Ilm Gaib e Rasool (Peace Be Upon Him)*
9) *Rad al-Zandeeq an Abi Bakar Al-Siddique*
10) *Rad al-Kazib an Ali Ibn-e-Abi Talib*
11) *Syeda Memona*
12) *Syeduna Abu Zar Ghaffari*
13) *Bai'at Ali Ba Abi Bakar*
14) *Gustakh e Sahaba ka Anjaam*
15) *Zikr e Hussain*
16) *Rad al-Kazaab an Umar Bin Khattab*
17) *Syeda Aamina*
18) *A'adaab e Siddique Akbar*
19) *Syeduna Salman Farsi*
20) *Imam Hussain aur yazeed paleed*
21) *Ba Adab Sahaba Kiram*
22) *Karamat e Sahaba*
23) *Abvain-e-Mustafa*
24) *Fazail e Ahl e Bai'at*
25) *Fazail e Umar Ba Zuban -e-Haider*
26) *Fazail e Ahsaan*
27) *Fatima Zahra*
28) *Fazail wa Manaqib Char Yar*
29) *Fazail e Bismillah Shareef*
30) *Fazail e Miswak*
31) *Fazail e Ramazan Shareef*
32) *Fazail e Shab-e-Milad*
33) *Fazail e Nikah*

34) *Fazail e Shahadat*
35) *Fazail e Madina Munawarah*
36) *Fazail e Darood Shareef*
37) *Fazail e Quran Majeed*
38) *Fazail e Shab-e-Bara'at*
39) *Fazail e Hussan e Ikhlaq*
40) *Fazail e Masjid Aqsa*

3.26 Books on Imam e Azam Abu Hanifa

Imam Abu Hanifa was a great Islamic scholar and an authority in the Hanfi order of Islamic jurisprudence. He is followed by the majority of the Muslims worldwide. Allama Awaisi was a true devotee of Imam Abu Hanifa. He spent his whole life on the line of Imam Abu Hanifa. He wrote several books on the life and works of Imam Abu Hanifa. Some of the books are mentioned below.

1) *Imam Azam aur un kay Asatizah e Ilm-ul-Hadees*
2) *Imam Azam aur Ilm –ul-Hadees*
3) *Imam Azam Hazoor ki Bisharat hain*
4) *Manaqib e Imam Azam*
5) *Imam Azam aur Imam Bukhari*
6) *Imam Azam ka Tabhar Fi Al-Hadees*
7) *Imam Azam ki Hazir Jawabi*
8) *Imam Azam ki Faqahat*
9) *Imam Azam aur Imam Hassan Basri*
10) *Seerat Imam Abu Hanifa*
11) *Manaqib al-Mofiq*
12) *Manaqib al-Kurdi (Translated)*

3.27 Books on Sheikh Abdul Qadir Jillani

Hazrat Sheikh Abdul Qadir Jillani was a great mystic saint and the head of Qadria order of Mysticism. He was a very pious personality. He spent his whole life on the sayings of the

Holy Prophet (PBUH) and on the words of Holy Quran. Allama Awaisi was a devotee of Hazrat Sheikh Abdul Qadir Jillani. Allama Awaisi wrote several books on the life and works of Hazrat Sheikh Abdul Qadir Jillani. Some of the books are as follows.

1) *Seerat Syeduna Ghous-e-Azam*
2) *Tazkira Khulafa'ay Ghous-e-Azam*
3) *Ghous-e-Azam Syed Hain*
4) *Karamaat e Ghous-e-Azam*
5) *Gyarveen Shareef*
6) *Qaseedah Ghousia Ma'a Khawas o Barakaat*
7) *Barakaat e Gyarveen Shareef*
8) *Ghous-e-Azam Dastageer*
9) *Tahqeeq al-Akabir Fi Qadam Al-Sheikh Abdul Qadir*
10) *Khandan e Ghous-e-Azam*
11) *Ghous e Jeelani aur Imam Rabbani*
12) *Gyarveen Shareef kay Dalail*

3.28 Books on Imam Ahmad Raza

Ahmed Raza Khan Barelvi was born on 14 June 1856 Bareilly, United Provinces. He was an eminent Muslim scholar and writer. He is also known as *Aala Hazrat*. He was a *Hanafi Sunni* who founded the *Barelvi* movement of South Asia. Imam Ahmad Raza Khan wrote on numerous topics, including law, religion, philosophy and the sciences. He was a prolific writer, producing nearly 1,000 works in his lifetime[61]. Allama Awaisi was a lover of Imam Ahmad Raza Khan Brelvi. Allama Awaisi wrote several books in the favor of Imam Ahmad Raza Khan.

1) *Imam Ahmad Raza aur Fan e Tafseer*
2) *Imam Ahmad Raza aur Ahadees e Mozoa*
3) *Tafseer Imam Ahmad Raza*
4) *Imam Ahmad Raza aur Mashaikh wa Ulama e Bahawalpur*
5) *Imam Ahmad Raza aur Ilm Al-Hadees*
6) *Imam Ahmad Raza aur Mass'ala Wahdat-ul-Wajood*

7) *Asaneed Imam Ahmad Raza*
8) *Al-Haiq Fi Al-Hadaiq*
9) *Imam Ahmad Raza ka Dars e Adab*
10) *Imam Ahmad Raza aur Salasil e Arba'a*
11) *Kya A'ala Hazrat Barailvi Madar Zaad Wali Thay ?*

3.29 Books on Islamic Statement of Beliefs

The Islamic creed has been a topic of discussion among the religious scholars since the advent of Islam. Allama Awaisi penned down dozen of books on the Islamic jurisprudence and Islamic creed. He also focused on the correction of beliefs adopted by the common people.

1) *Taskeen al-Khatir Fi Mass'ala Hazir wa Nazir*
2) *Al-Imdad wa al-Istamdad*
3) *Nida'ay Ya RASOOL ALLAH Ka Saboot*
4) *Auliya Allah ki Nazar Man'nay ka sabot*
5) *Angothay Chomnay ka saboot*
6) *Ta'aun e Din ka sabot*
7) *Qul Khawani ya Teeja shareef*
8) *Sabot e Faatiha*
9) *Ziyarat e Gumbad e Khazra ka Saboot*
10) *Panj Tan Pak kehnay ka sabot*
11) *Azan bar Qabar ka Saboot*
12) *Charagan ka sabot*
13) *Chehlam Shareef ka sabot*
14) *Haq Mazhab Ahl-e-Sunnat*
15) *Mazaraat par Phool Daalna kesa ?*
16) *Dua Ba'ad Namaz e Janazah ka saboot*
17) *Nazar o Niaz ka saboot*
18) *Mukhtar e Kul*
19) *Urs kya hay?*

3.30 Books on invocation and Orison

The Orisons and invocations are the prayers recited by the saints. Allama Awaisi belonged to Qadria and Awaisia orders of Mysticism. Hence his invocations are closely related to the teachings of these orders.

1) *Khawaas Asma e Ilahi*
2) *Khawaas Quran Majeed*
3) *Ziyarat e Rasool kay Mujjarab Wazeefay*
4) *Ta'avezaat wa Amaliyat e Awaisi*
5) *Rizaq main Barkat kay Wazaif*
6) *Dua'ay Hizab al-Bahar*
7) *Istakharah*
8) *Silsilah Awaisia kay Aorad o Wazaif*
9) *Dua'ay Mugni Syeduna Owais e Qarni*
10) *Aorad e Ghousia*
11) *Khazeena e Amaliyaat*
12) *Muraqqa'a Kaleemi Ma'a Aorad o Wazaif e Awaisi*

3.31 His works on Ethics and Morals

Allama Awaisi paid due attention on the ethical and moral up-building of the Muslims. He was highly concerned with the correction of ethical problems. He wrote books so that people may know that how to bring up their children. He criticized the practices of the Muslims in the society.

1) *Kasab al-Kamaal Fi Barkaat Rizaq al-Hilal*
2) *Aadab al-Murshid wa al-Mureed*
3) *Aadaab Tulaba-e-Islam*
4) *Islami Tulaba ko Qeemati Mashwaray*
5) *Aulaad ki Tarbiyat*
6) *Aadaab e Muasharah*
7) *Islah e Muasharah*

8) *Ikhlaq Saaz Kahaniyan*
9) *Saqafat par Galazat*
10) *Gadagari aur Iss ka Elaj*
11) *Dosti kay Aadaab*

3.32 Works of Allama Awaisi against Qadiyaniat

The Qadiyani religion rose to blow up the Islamic foundations in south Asia. Mirza Qadiyani falsely claimed apostleship during the British period. it was countered by the Muslim religious scholars at every stage. The Muslim leaders and scholars stood for the safety of Islamic ideology. However this religion grew more among the Muslims and many of them accepted the false teachings of Mirza Qadiyani. Allama Awaisi wrote several books against the fundamental creeds of the Qadiyani religion.

1) *La Nabiya Ba'adi*
2) *Mirzai Bay Emaan*
3) *Pervaiz aur iss ka Radd*
4) *Qadiyani ki kahani us ski apni zubani*
5) *Radd e Mirzaiyat*
6) *Hamla qadiyani ber Imam Sho'arani*
7) *Qurbani aur pervaizi*
8) *Qadiyani Mazhab ka Ilmi Muhasabah*
9) *Qadiyani kaafir kyon*
10) *Qadiyani Angreezi poda*
11) *Hazrat Khawaja Ghulam Fareed Chachrrani aur mirza Ghulam Ahmad qadiyani*

3.33 Works of Allama Awaisi against Christianity and Judaism

Allama Awaisi was highly concerned with the preaching activities of the Christian missionaries in the interior of the region. He penned down several books in favor of Islam. He wrote dozen of books against Christianity and Judaism. Some of his books are mentioned below.

1) *Al-Atqaan Fi al-Radd A'al al-Takraar Fi Al-Quran*

2) *Hamaray Nabi gair Musalmon ki Nazar main*
3) *Zikr Al-Nabi Al-Jaleel Fi Al-Zaboor wa Al-Taurat wa Al-Injeel*
4) *Islam aur Esa*
5) *Islam aur Esaiyat ka mawazna*
6) *Nazool e Esa kay ba'ad Unn kay Mashagil*
7) *Taqabil e Adiyan*
8) *Yahood ki Nabuwwat Dushmani*
9) *Radd e Esaiyat*
10) *Radd e Communist*
11) *Zabeeha Nasrani*

CHAPTER 4

Expressions and condolence of various scholars about the life and literary works of Allama Faiz Ahmad Awaisi

4.1 Hazrat Allama Muhammad Ashraf Asif Jalali

Hazrat Allama Muhammad Ashraf Asif Jalali is the founder of Idarah Sirat-e-Mustaqeem Pakistan and Principal of Jamia Jalalia Razvia Mazhar-ul-Islam Lahore. He is ranked among the top most religious scholars of Pakistan. He is author of several books. He got his religious education and also attained spiritual authentication from Allama Awaisi. He was not only his student but also a great admirer of him. He expressed his views about Allama Awaisi in these words.

> "Allama Awaisi is a renowned personality. He has spent his life on the best path. He is a very simple and kind man with humbleness. He has flourished the life of thousands of students by the platform of Jamia Awaisia Razvia. He has prepared a class of preachers by delivering annual lectures of Doura-e-Tafseer-ul-Quran. The passing out students of Jamia Razvia are serving the nation throughout the country. He has penned down books on various topics. He is a researcher of esteemed level. He has eradicated the darkness of ignorance and illuminated the society by the knowledge and wisdom. Moreover he is bestowed by the love of Holy Prophet (PBUH). I have seen his love for the Holy Prophet (PBUH) in his companionship in Medina".[62]

These were the views uttered by Allama Muhammad Ashraf Asif Jalali during the life of Allama Awaisi.

4.2 Hazrat Allama Razae Mustafa Naqashbandi

Hazrat Allama Razae Mustafa Naqashbandi is the Principal and Sheikh-ul-Hadeeth of Jamia Rasuliya Sheeraziya Lahore. He was a student of Allama Awaisi during

his lectures of Doura-e-Tafseer-ul-Quran. he paid tribute to Allama Awaisi in these words.

> "The personality of Hazrat Allama Muhammad Faiz Ahmad Awaisi needs no introduction. He is multidimensional personality with innumerable qualities. He does not waste even a second. He spends most of his time in teaching, reading and writing. The most interesting quality of his life which I observed is that he does not stop his pen if someone comes to meet him. Even his writing never disturbs while hospitable talks with the guests. He not only stress on education but also on the moral up building. His whole progeny is religious scholar. He always considered the religious service as the key to success in this world and hereafter. Hazrat Allama Haji Muhammad Ali Naqshbandi, founder of Jamia Rasuliya Sheerazia Lahore selected Allama Awaisi while conducted Doura-e-Tafseer-ul-Quran. Allama Awaisi traveled from Bahwalpur to deliever the lectures of Doura-e-Tafseer-ul-Quran in 1982. Those days he was facing political cases, therefore he had to go back for court hearings. He never confused during his lectures. He always replied politely. He had a handsome personality. During his lecture students from all over the country used to gather to listen him. He is a great blessing of Allah Almighty."[63]

These views of Allama Razae Mustafa were uttered by him before the death of Allama Faiz Ahmad Awaisi.

4.3 Allama Mufti Ameer Ahmad Naqshbandi

He was the vice principal of Jamia Awaisia Razvia and head teacher. He attained the degree of Dars-e-Nizami under the tutelage of Allama Awaisi. Allama Awaisi also nominated him for Khilafat. He is considered one among the most trusted students of Allama Awaisi. He pays tribute to Allama Awaisi in these words.

> "The whole life of my mentor revolves around the submission to the orders of Allah Almighty. Allah had bestowed him with countless

attributes. He is Hafiz, Sheikh-ul-Hadeeth, Sheikh-ul-Tafseer, author of thousands of books and a great teacher. I was a teacher at Government Sadiq Edgerton College. In the first meeting he offered me to teach in Jamia Awaisia Razvia. I left my job and joined hands with Allama Awaisi in this pious field of teaching. Allama Awaisi was bestowed by the excellent skill of writing. He sued to write even during travelling. It was his routine that he used to write after the Morning Prayer. He used to recite Holy Quran, Dalae-ul-Khairat and other religious books after fajar prayer. After having breakfast he always stayed busy in writing."

4. 4 Allama Mukhtar Ahmad Ghousavi

Allama Mukhtar Ahmad is renowned personality of Bahawalpur. he is head of Jamia Mehria Bahwalpur and Sheikh-ul-Hadeeth. He is a great scholar and religious person. He had served as Assistant Education Officer in education department. He is considered one of the best scholars of the city. He got his Darse-Nizami from Allama Awaisi. Being his student was a great experience for him. He writes about his experience in these words.

"Allama Faiz Ahmad Awaisi is a minaret of knowledge and spiritualism. He is authority in the fields of research and religious acquaintance. He had served in the various places after attaining the formal education. At last on the orders of his mentor Allama Sardar Ahmad Qadri, he reached Bahawalpur. He is authority in the fields of Hadeeth, Tafseer, Fiqah and other religious and contemporary disciplines. His personality has several angles. He is a multidimensional personality. He penned down every religious matter. His works are counted about 3500. In the fields of Tafseer and Hadeeth he is matchless. He is a symbol of knowledge, action, piety, humbleness, patience, tolerance and acceptance."[64]

4.5 Allama Syed Riaz Hussain Shah

Syed Riaz Hussain Shah belongs to Lahore. He is head of Jamat-e-Ahl-Sunnat Pakistan. He is considered the best among the religious scholars of Pakistan. He is supervisor of *Monthly Daleel*. He is also *Mufassir* and *Khateeb* in the Jamia Masjid Ittafaq Lahore. He provided his views about Allama Awaisi in these words.

> "Allama Awaisi is considered an encyclopedia in the Indo Pak Subcontinent. He is an author of more than 3000 books. His personality is unique by all aspects. He is the right ambassador of Allama Sayyuti." [65]

4.6 Allama Muhammad Manzur Ahmad Faizi

Allama Muhammad Manzur Ahmad Faizi is a religious scholar and founder of Jamia Faizi Razvia Bahawalpur. he was contemporary of Allama Awaisi. he provided his views about Allama Awaisi in these words.

> "Alhaj Allama Mufti Faiz Ahmad Awaisi is a great author. His pen runs round the clock. He has adhered the Razvia methods in all affairs of life."[66]

4.7 Moulana Fazal-ul-Rehman Madni

Moulana Fazal-ul-Rehman Madni lives at Madina. He is the son of Moulana Zia-ul-Din Madni. He is a renowned religious scholar. He furnished his views about Allama Awaisi in these words.

> "Allama Awaisi is a famous teacher, religious scholar, translator of Pakistan and popular personality of the Muslim world. I am glad to know about him that he has authored some thousand books and translated many books. He has served a matchless service for Islam."[67]

4.8 Professor Doctor Muhammad Masud Ahmad

Professor Doctor Muhammad Masud Ahmad is former secretary education of Sindh and founder of Idara Tehqeeqat-e-Imam Ahmad Raza. He provided his views about Allama Awaisi in these words.

> "Allama Awaisi is a popular personality of our country. He is distinct because of his exclusive attributes. His pen not only runs in stay but also in journey. He is author of thousands of Books and also a good translator. He is the custodian of the pen." [68]

4.9 Allama Arshad-ul-Qadri

Allama Arshad-ul-Qadri Belongs to India. He is a renowned Muslim scholar. He is an author of several books. He is contemporary of Allama Awaisi. He provided his views about Allama Awaisi in these words.

> "I am surprised after having a look on the catalogue of the works of Allama Faiz Ahmad Awaisi. He has authored the books not in hundred but in thousands. If the books of Allama Awaisi are to be collected, a library of his own works may be maintained." [69]

4.10 Sayyed Masud-ul-Hassan Shihab Dehalvi

Sayyed Masud-ul-Hassan Shihab Dehlvi was a poet, famous writer, journalist, historian, politician and social worker. He was the author of several books and founder of monthly Ilham. He was also among one of the founding bodies of Urdu Academy Bahawalpur. He furnished his view about Allama Awaisi in these words.

> "Allama Awaisi has expertise in Holy Quran, Hadeeth and Fiqah. He is equally expert in writing and speaking. His way of talking is very beautiful and charming. He always proves his discussion by arguments. Although his way of speech is just like old scholars but his discussion is based on the references from Holy Quran and Hadeeth." [70]

4.11 Allama Iqbal Ahmad Akhtar-ul-Qadri

He is a prominent religious scholar. He belongs to Karachi. He is a writer as well as a good orator. He serves as a translator in the Iranian Embassy. He was a student of Allama Awaisi. He was also bestowed of *Khilafat* from Allama Awaisi. He provided his views about Allama Awaisi in these words.

> "Hazrat Allama Faiz Ahmad Awaisi is a religious scholar of eminence. He has served for the propagation and preaching of Islam. He has authored several books on the rectification of basic beliefs of the public. Allama Awaisi is naturally a good man. He does not have any arrogance and egotism. He is devoted to learning and teaching. His education and teachings have some sense of mysticism."

4.12 Allama Abou Daud Muhammad Sadiq

Allama Muhammad Sadiq is founder of monthly Raza-e-Mustafa. He is a renowned scholar and author of several books. He is Khatib at Jamia Masjid Zeenat-ul-Masajid for the last fifity years. He is contemporary of Allama Sardar Ahmad Qadri and Allama Awaisi. He provides his views about the life and works of Allama Awaisi in these words.

> "There are countless benevolences of Allama Awaisi on Islam. He is a spiritual and religious personality. The most recent of his works is Arabic Tafseer, Fazal-ul-Mannan Fi Tafseer-ul-Quran. It is a big achievement of Allama Awaisi that he has provided an Arabic Tafseer to the public. His services for Islam and the Muslims are memorable."

4.13 Allama Koukab Noorani Okarvi

Allama Koukab Noorani Okarvi is a Khatib of Jamia Masjid Gulzar-e-Madina Karachi. He is the son of Allama Muhammad Shafi Okarvi. He is a renowned religious scholar of Pakistan and a researcher. He is a also a good writer. He furnishes his views about Allama Awaisi in these words.

> "The religious scholars like Allama Faiza Ahmad Awaisi are rare. Such the personality is born after centuries. The author like Allama Awaisi would not be traced in the entire world. I have seen the followers of Allama Awaisi in the every corner of the world. The religious scholars are eager to look even his single glimpse. The people of Bahawalpur are luck that they have such the learned personality."

4.14 Professor Doctor Syed Muhammad Arif

Professor doctor Syed Muhammad Arif works at Sadiq Edgerton College Bahawalpur. He is a teacher of Urdu and follower of Allama Awaisi.

> "The death news of Allama Awaisi made us shocked. It is a big loss for the Muslims of the Subcontinent. He was a *Muhaddith, Muafssir, Khateeb, Muqrarir, Faqih* and a writer. My eyes are witness of his services for Islam. He served Islam on the grounds of religion and politics."[71]

4.15 Allama Mansha Tabish Qasoori

Allama Mansha is a teacher at Jamia Nizamia Razvia Lahore. He is also a great writer. He is an expert translator of the Arabic language. Allama Awaisi allowed him to initiate in the Awaisi order of mysticism. He was a great follower of Allama Awaisi. He writes about Allama Awaisi in these words.

> "History remembers the names of eminent religious scholars like Imam Abou Hanifa, Imam Muhammad Bin Hassan Sheebani and Imam Jalal-ul-Din Sayyuti. Those were the most devoted and learned scholars of the time. Allama Awaisi was one of the followers of such scholars. He was Muafssir, Muhaddith, Mufti, Qari, Hafiz and scholar all disciplines. He left the books in Arabic, Persian, Urdu, Saraiki, Sindhi, and Punjabi. He was a successful teacher and religious scholar. He was also a spiritual personality and used to initiate the people in Awaisia and Qadriya orders of Mysticism."[72]

4.16 Allama Muhammad Hassan Razvi

He belongs to Mailsi, district Vehari. He is a famous religious scholar and author of several books. He is an expert translator. He knows several international languages. He got discipleship of Allama Awaisi in Awaisia Order of Mysticism. He writes,

> "I had bounds with Allama Awaisi for the last almost 45 years. These relations were friendly and sincere. He was very hardworking, dutiful, and honest religious scholar. He served in the fields of writing books and orations. He was a great teacher and *Mufassir*. I always remembered him with the title of Mufassir-e-Azam Pakistan." [73]

4.17 Moulana Nadeem Ahmad Qadri Noorani

Moulana Nadeen Ahmad Qadri belongs to Karachi. He is office secretary of Idara Tehqeeqat-e-Raza. He is also a student of Allama Awaisi. He pays tribute to his teacher in these words.

> "Allama Awaisi was a man of pen. He visited Karachi in 1998 for Doura-e-Tafseer-ul-Quran. I learnt a lot under his guidance. His method of teaching was very impressive and argumentum. He proved his words by the verses of Holy Quran and Hadeeth. He is not among us now, but his words and his teachings are always alive in our hearts. He spent his whole life in teachings, reading and writing. He served Islam by his words, pen and by establishing religious institutions. May Allah accept his services for Islam."[74]

4.18 Muhammad Ibrahim-ul-Qadri

Muhammad Ibrahim-ul-Qadri belongs to Sind. He is lecturer at Government College Sukkur. He teaches Islamic studies. He is considered one of the best scholars of the country. He loved Allama Awaisi a lot. He says.

> "The death of Allama Awaisi is a tragedy on the national level. He was considered among the top religious scholars of the Islamic world. He was

> authority in his subject. Besides teaching and orations, he spent most of his time in reading and writing."

4.19 Mian Ataa Muhammad Naeemi

Allam Ataa Muhammad Naeemi Qadir is a famous writer and teacher. He belongs to Noorpur Thal. He is also a great disciple of Allama Awaisi. He mourned after the death of Allama Faiz Ahmad Awaisi in these words.

> "The heart was shocked after reading the death news of departure of Allama Awaisi from this mortal world. His existence was a gift for the Muslims of the world."

4.20 Allama Syed Wajahat Rasool Qadri

Allama Syed Wajahat Rasool Qadri is a religious scholar. He is also a great devotee of Allama Awaisi. He writes about Allama Awaisi in these words.

> "Allama Awaisi was a great scholar of the Islamic world. He authored about 4000 books. The translation of Tafseer Rooh-ul-Bayan is his most prominent work. He died in the month of Ramzan. May his soul rest in peace."

4.21 Makhdoom Shah Mehmud Hussain Qureshi

Makhdoom Shah Mehmood Qureshi is a famous politician and head of Suharwardia order of mysticism at Multan. He is the Gaddi Nasheen of the mausoleum of Hazrat Shah Rukn-e-Alama Multani and Hazrat Baha-ul-Din Zikriya of Multan. He is former foreign minister of Pakistan. He is also a devotee of Allama Awaisi. He says

> "Allama Faiz Ahmad Awaisi was a great Muslism Scholar and the man of eminence in the Muslim world. He was the asset of our country. His oratory, religious and written services cover the period of fifty years. He was the man of peace, harmony, tolerance, patience, humbleness, knowledge and piety. His glimpse used to recollect the remembrance of

our glorious past. He always stayed away from the worldly affairs and fame. The people of Bahawalpur are quite lucky that they had such a great leaned personality. He delivered the message of peace and love with Holy Prophet till his last breathe."

4.22 Allama Abou Muhammad Ejaz Qadri

Allama Ejaz Qadri is a renowned scholar and author of several books. He is a great religious scholar and an orator. He is student of Allama Awaisi. He wrote a book on the life of Allama Awaisi. He reviewed the life and works of Allama Awaisi in detail. He paid tribute to his teacher in these words.

"During the study, Allama Awaisi had started writing the books. His first and foremost book was *Kar Amad Mas'alay*. It was published by Jamia Awaisia Razvia Hamidabad. Allama Awaisi wrote about 5000 books on various topics. He authored books in Persian, Arabic, Urdu, Sindhi and Saraiki languages, most of them are in Arabic and Urdu."

4.23 Peer Syed Muhammad Mehfuz-ul-Haq Qadri

Peer Syed Muhammad Mehfuz-ul-Haq Qadri was one the devotees of Allama Qadri. He is orator in the Jamia Masji Ghalla Mandi Vehari. He is also a well know religious scholar. His pays tribute to Allama Awaisi in thses words.

"It was hard to hear the news of the death of Allama Awaisi. Allama Awaisi was a great scholar. I pray for his progeny that Allah Almighty may give him restful place in the heaven."

CONCLUSION

Such personalities are countless in the history of Islam, who, are qualified and eligible of knowledge and spiritualism, but a particular person is superior on them. Sheikh Abdul Qadir Jelani (May Allah be pleased with him) and Khwaja Mu'een ud Din Ajmeri (May Allah be pleased with him) are great knowledgeable personalities but their superiority was in spiritualism which is why their names are written in the list of Sufi nobles. Also, Muhadith e A'zam e Pakistan Maulana Sardar Ahmad Qadiri (Allah's mercy be upon him), Ghazali-e-Zamaan Syed Ahmad Sa'eed Kazmi (Allah's mercy be upon him) are significant in knowledge and spiritualism but their superiority was in knowledge, which is why their names are written in list of scholars and Muhaditheen. The same way, Allama Awaisi by all means was eligible and qualified in spiritualism and knowledge but since his superiority was in knowledge which is why his name is more popular in the world of knowledge, however his spiritual status was known to only those who were in this field. A Magnificent Personality of Islamic World, Pious persons of Allah Almighty have been present in every era and will remain till the Last Day. The Dooms Day will not occur until saint of Allah is not present on earth. He was among the same noble personalities who have given their lives for propagation Tauheed and Prophethood. He had always been busy in publicizing the religion and considered truthfulness his only ideal. It is clear from his life and character that worldly dignity and rank did not have any importance. He never gave any attention in gaining money and assets and worldly benefit, and remained busy in achieving the happiness of Hazrat Muhammad Mustafa (Peace and blessings of Allah be upon him) in every step.

Allah had made him possessor of various attributes and specialties. Allama Awaisi was the shining light of 'Laarh' tribe.His native land is 'Pakka Laarhaan, district Raheem Yaar Khan' but he gave 'Bahawalpur' the honour of residence. It is said that three brothers from the same tribe, who were disciples of Hazrat Sheikh Abdul Qaadir Jeelani (May Allah be pleased with him), came here in subcontinent (South Asia) and achieved the status of martyrdom while fighting war against Non-Muslims. In the art of progression, Allama Awaisi had that incomparable personality in the art of construction that he has written about 5000 books. He raised his pen on every issue of this era and

opened every issue through his unique style. Generations coming after will attain benefits from his books for ages. In the art of teaching, he was matchless. Whether it is Islamic sciences and arts or teaching of Hadith and Tafseer, millions of his disciples are removing the darkness of ignorance this moment and spreading luster of knowledge.

He was such consecutive writer and learned scholar of today's era to whom there is no match found with regards to his abundant books and writings. He was counted among those who work in different camps at a time. He was unique in delivering speech, teaching and also in investigative writings. He was king of translation and explanation of many voluminous and momentous tomes. He himself of example in piousness, holiness and knowledge. He was prominent scholar of Ahle Sunnat and commemorative elder. He started writing from the age of student and possesses natural zest in writing. He was seen with pen and paper even while traveling and sojourn. His pen and thinking consisted of Barakah (blessings).His style of communication was very sweet, polite, simple and normal but was full of scholarly poise.He adopted humbleness in presence, was considerably simple, was filled with mysticism and piousness and love of RasoolUllah (Peace and blessings of Allah be upon him), and was prominent saint of Allah and pure noble person. He was an incomparable orator, great lecturer, glorious worshipper without pretence, devotee scholar, saint with purity, representative of Sunnis and flow of devotion and piousness.He was an outstanding and skilled teacher of Tafseer, Ahadith, Fiqah (Jurisprudence) etc.

He was one famous Mufassir e A'zam, Muhadith of his time, Mufakkir (thoughtful) e Islam, Raees ut Tahreer (glorious writer), Imam ul Munazireen (Imam of debaters), Ustaz ul 'Ulama wal Fudalaa (teacher of scholars and learned ones), Abul Muftiyan (father of Muftis) and Qutb of today.He was the person who was recognized as Ghazali of age, Raazi of time, Thaani (second) e A'la Hazrat and means of Ahle Sunnat in the beloved country of Pakistan.

He was the same personality who got opportunity to visit Haramain Sharifain every year since 40 years, who himself was Hafiz (memorized of Qur'aan by heart) and his children are also Hafiz, who himself was scholar and his children are also scholars,

who himself Mufti and his children are also educators of Islamic issues, who himself was simple and his children have also become model of simplicity, who is Awaisi as well as Qadiri, who is picture of elders in today's world, who special student of Muhadith A'zam e Pakistan Maulana Sardar Ahmad Khan (Allah's mercy be upon him), who is debater of Islam, who naked sword for hypocrites, who is filled with love of RasoolUllah (Peace and blessings of Allah be upon him),who is beloved of hundreds of scholars of Ahle Sunnat, who name's flags have been set, who sacrificed his wealth, heart, self for Ahle Islam, who talks what Imam Ahmad Raza Khan Muhadith Barelvi (Allah's mercy be upon him) said, who is Khalifa (successor) and mureed (disciple) of Hazrat Alhaaj Khwaja Muhammad Deen Seerani (Allah's mercy be upon him, successor of Hazrat Khwaja Muhakm Deen Seerani), who was also Khalifa and Mureed of Mufti A'zam e Hind Maulana Mustafa Raza Khan Noori Barelvi (Allah's mercy be upon him).

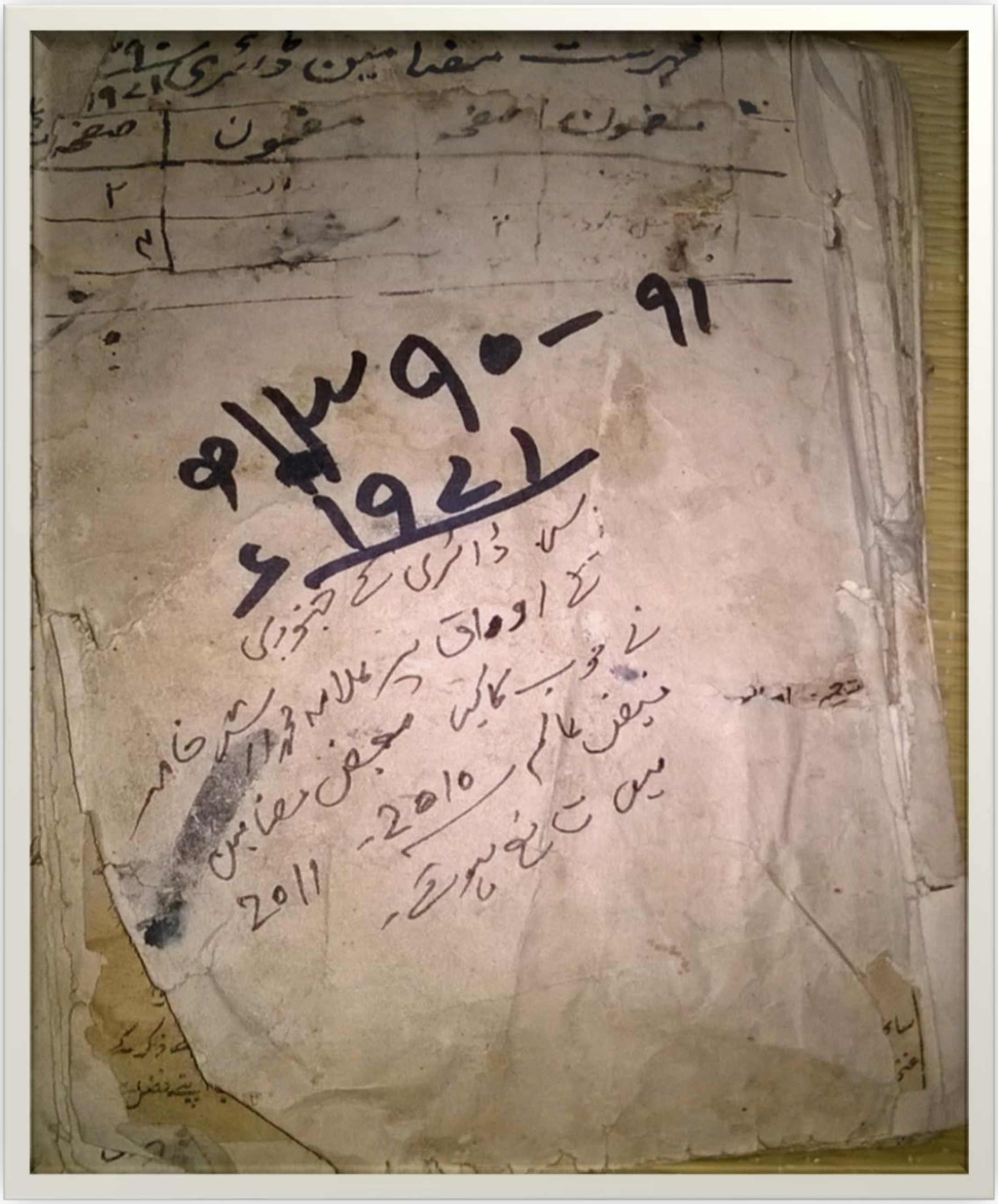
Allama Awaisi was possessor of humbleness, great mystic and pious person and dipped in love of RasoolUllah (Peace and blessings of Allah be upon him).Allah be praised! Allama Awaisi defeated the oppositions in the field of debates also. He was known to be the splendid debater of Islam, and in some debates he took victory by a single sentence. Allama Awaisi at one place produced a name and place in sciences of Qur'aan and Ahadith, has also seen as "Thaani e Abi Hanifa" in the world of jurisprudence. Allama Awaisi gave special attention to this field as well. He as Mufassir, Muhadith, researcher, writer, debater, explainer, propagator; has also taken title of "great Mudarris (educator/teacher)". Other than education of Tafseer of Qur'aan and Hadith, he taught his students Dars e Nizami also. In this, he gave special attention on translation, explanation and writing footnotes.

Allama Awaisi got Khilafat of Silsila e Qadria Rizawia from younger son of Imam Ahmad Raza Khan Barelvi, that is Huzoor Mufti A'zam e Hind Mustafa Raza Khan Noori (Allah's mercy be upon them all). Also, Huzoor Mufassir A'zam e Pakistan's research was the same which is the research of Imam Ahmad Raza Khan Barelvi, though he is counted among prominent researchers.

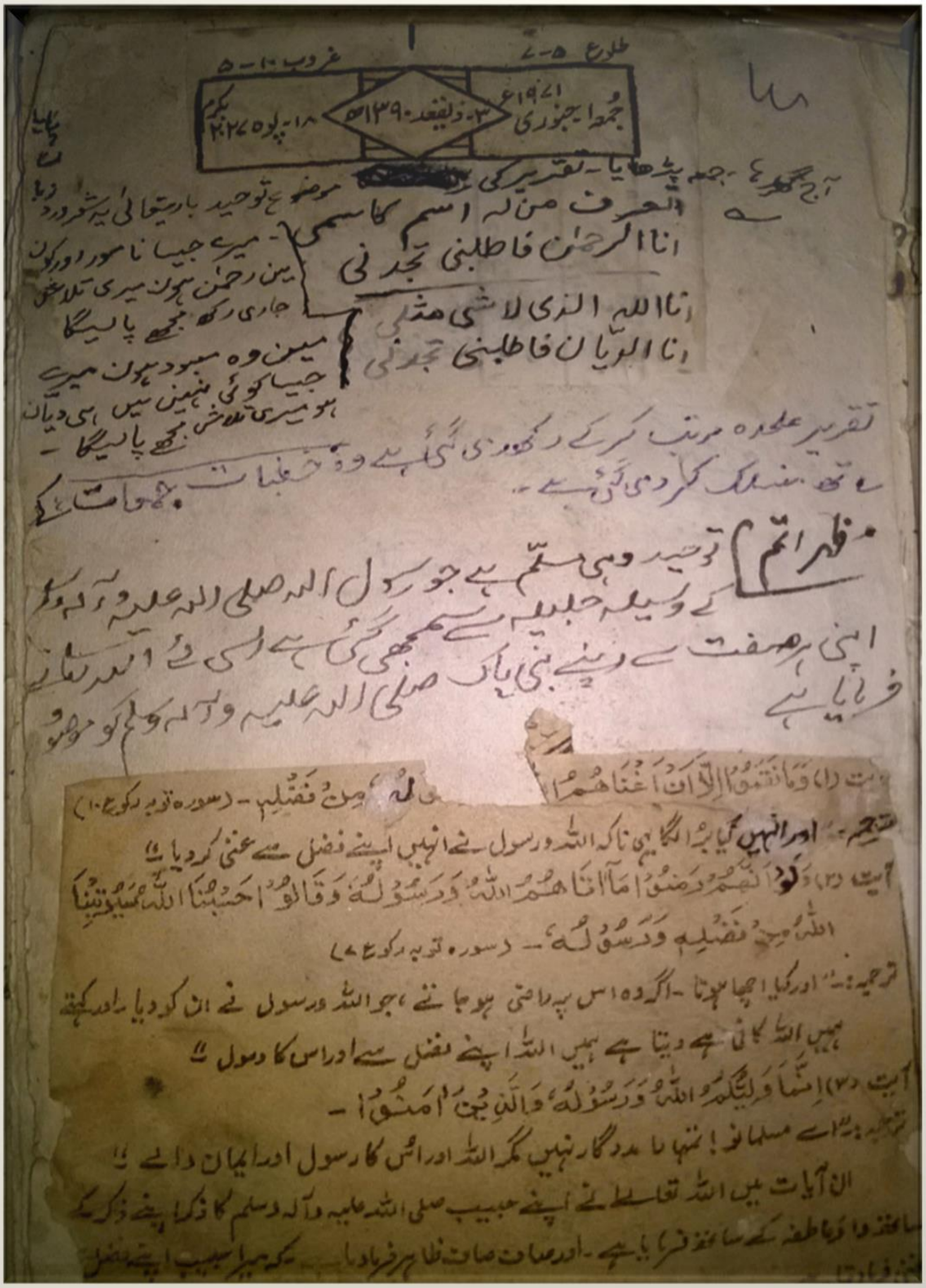
APPENDICES

APPENDIX 1

A Personal diary of Allama Awaisi used in 1971.



APPENDIX 2



طلوع ۵-۷ غروب ۱۰-۵

جمعہ ۱ جنوری ۱۹۷۱ء ۳۔ ذیقعد ۱۳۹۰ھ ۱۸۔ پوہ ۲۰۲۷ بکرمی

آج گھر ۶ بجے پڑھایا۔ تقریر کی [redacted]

موضوع توحید باری تعالیٰ یہ شعر درد زبان

العرف من له اسم كالسمى

انا الرحمٰن فاطلبنی تجدنی

انا الله الذی لاشی مثلی

انا الوّیان فاطلبنی تجدنی

- میرے جیسا نا مور اور کون ہیں رحمٰن ہوں میری تلاش جاری رکھ مجھے پالیگا

میں وہ معبود ہوں میرے جیسا کوئی نہیں میں ہی دیان ہو میری تلاش مجھے پالیگا -

تقریر علحدہ مرتب کر کے رکھ دی گئی ہے وہ خطبات جمعات کے ساتھ منسلک کر دی گئی ہے۔

مظہر اتم

توحید وہی مسلّم ہے جو رسول اللہ صلی اللہ علیہ و آلہ وسلم کے وسیلہ جلیلہ سے سمجھی گئی ہے اسی لئے اللہ تعالیٰ اپنی ہر صفت سے دینے نبی پاک صلی اللہ علیہ و آلہ وسلم کو موصوف فرمایا ہے

آیت (۱) وَمَا نَقَمُوا إِلَّا أَنْ أَغْنَاهُمُ ... لُهُ مِنْ فَضْلِهِ - (سورہ توبہ رکوع ۱۰)

ترجمہ:- اور انہیں کیا برا لگا یہی نا کہ اللہ و رسول نے انہیں اپنے فضل سے غنی کر دیا۔"

آیت (۲) وَلَوْ أَنَّهُمْ رَضُوا مَا آتَاهُمُ اللّٰهُ وَرَسُولُهُ وَقَالُوا حَسْبُنَا اللّٰهُ سَيُؤْتِينَا اللّٰهُ مِنْ فَضْلِهِ وَرَسُولُهُ - (سورہ توبہ رکوع ۷)

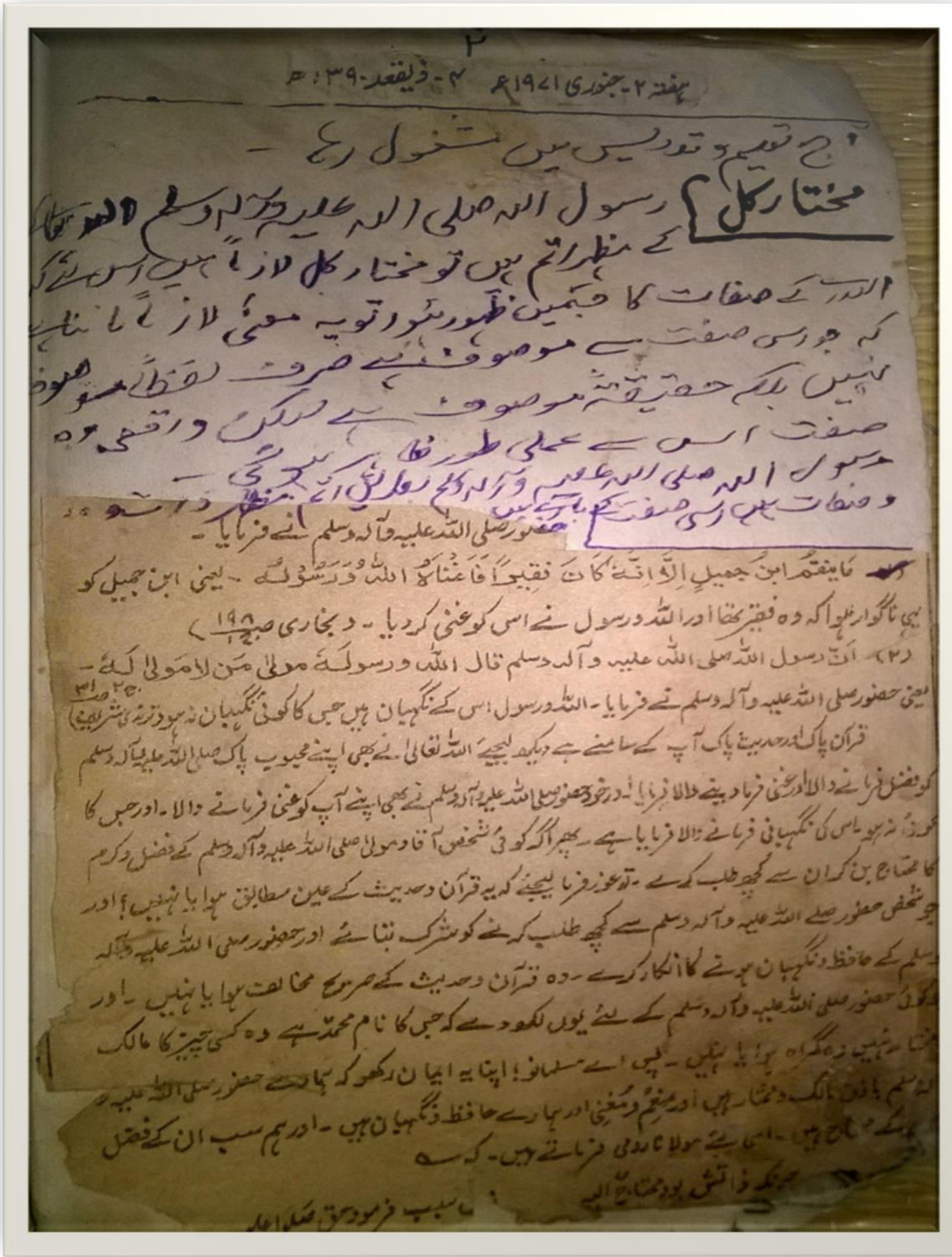
ترجمہ:- "اور کیا اچھا ہوتا - اگر وہ اس پہ راضی ہو جاتے، جو اللہ و رسول نے ان کو دیا، اور کہتے ہمیں اللہ کافی ہے دیتا ہے ہمیں اللہ اپنے فضل سے اور اس کا رسول۔"

آیت (۳) إِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا -

ترجمہ:- "اے مسلمانو! تمہارا مددگار نہیں مگر اللہ اور اس کا رسول اور ایمان والے۔"

ان آیات میں اللہ تعالیٰ نے اپنے حبیب صلی اللہ علیہ و آلہ وسلم کا ذکر اپنے ذکر کے ساتھ ... کے ساتھ فرمایا ہے - اور صاف صاف ظاہر فرما دیا ... کہ میرا حبیب اپنے فضل ...

APPENDIX 3



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ہفتہ ۲۔ جنوری ۱۹۷۱ء ۴۔ ذیقعد ۱۳۹۰ھ

آج تعلیم و تدریس میں مشغول رہے۔

مختار کل — رسول اللہ صلی اللہ علیہ وآلہ وسلم اللہ تعالیٰ [illegible]
کے مظہر اتم ہیں تو مختار کل لازماً ہیں اس [illegible]
اللہ کے صفات کا جبکہ ظہور ہوا تو یہ معنیٰ لازم آیا [illegible]
کہ جو اسی صفت سے موصوف ہے صرف [illegible]
نہیں بلکہ حقیقتاً موصوف ہے لیکن [illegible]
صفت اس سے عملی طور پر [illegible] واقعی وہ
رسول اللہ صلی اللہ علیہ وآلہ وسلم [illegible]
وصفات [illegible]

حضور صلی اللہ علیہ وآلہ وسلم نے فرمایا۔

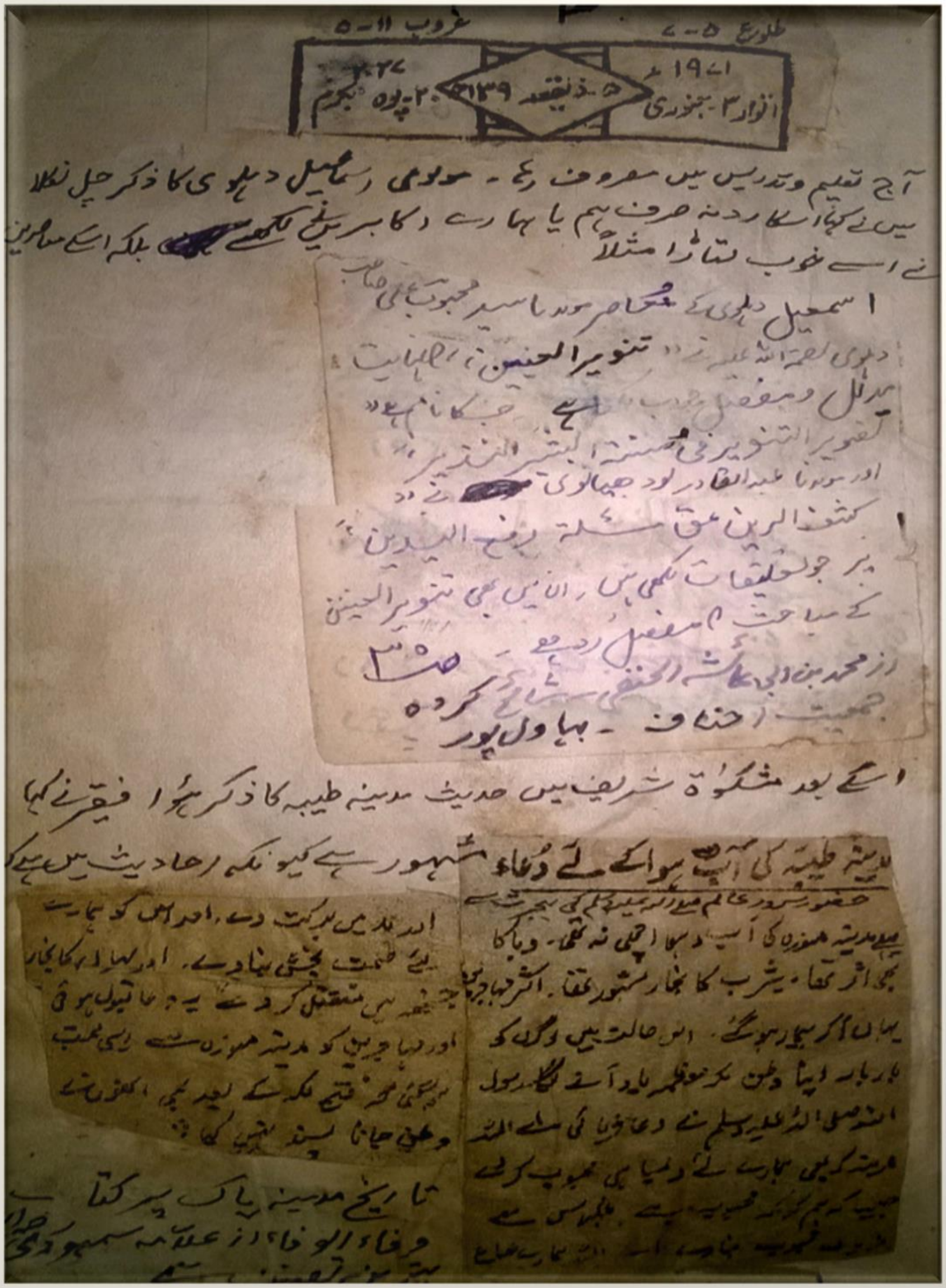
(۱) مَا نَقَمَ ابنُ جَمِيلٍ اِلَّا اَنَّهُ كَانَ فَقِيرًا فَاَغْنَاهُ اللّٰهُ وَرَسُولُهُ۔ یعنی ابن جمیل کو یہی ناگوار ہوا کہ وہ فقیر تھا اور اللہ و رسول نے اس کو غنی کر دیا۔ (بخاری صفحہ ۱۹۸/۱)

(۲) اَنَّ رَسُولَ اللّٰهِ صلی اللہ علیہ وآلہ وسلم قَالَ اللّٰهُ وَرَسُولُهُ مَوْلٰى مَنْ لَا مَوْلٰى لَهُ۔ یعنی حضور صلی اللہ علیہ وآلہ وسلم نے فرمایا۔ اللہ و رسول اس کے نگہبان ہیں جس کا کوئی نگہبان نہ ہو (ترمذی شریف ج۲ ص۳۱)

قرآن پاک اور حدیث پاک آپ کے سامنے ہے دیکھ لیجئے اللہ تعالیٰ نے بھی اپنے محبوب پاک صلی اللہ علیہ وآلہ وسلم کو فضل فرمانے والا اور غنی فرما دینے والا فرمایا۔ اور خود حضور صلی اللہ علیہ وآلہ وسلم نے بھی اپنے آپ کو غنی فرمانے والا۔ اور جس کا کوئی نہ ہو اس کی نگہبانی فرمانے والا فرمایا ہے۔ پھر اگر کوئی شخص آقا و مولیٰ صلی اللہ علیہ وآلہ وسلم کے فضل و کرم کا محتاج بن کر ان سے کچھ طلب کرے۔ تو غور فرما لیجئے کہ یہ قرآن و حدیث کے عین مطابق ہوا یا نہیں! اور جو شخص حضور صلی اللہ علیہ وآلہ وسلم سے کچھ طلب کرنے کو شرک بتائے اور حضور صلی اللہ علیہ وآلہ وسلم کے حافظ و نگہبان ہونے کا انکار کرے۔ وہ قرآن و حدیث کے صریح مخالف ہوا یا نہیں۔ اور کوئی حضور صلی اللہ علیہ وآلہ وسلم کے لئے یوں لکھ دے کہ جس کا نام محمد ہے وہ کسی چیز کا مالک و مختار نہیں وہ گمراہ ہوا یا نہیں۔ پس اے مسلمانو! اپنا یہ ایمان رکھو کہ ہمارے حضور صلی اللہ علیہ وآلہ وسلم باذن مالک و مختار ہیں اور منعم و مغنی اور ہمارے حافظ و نگہبان ہیں۔ اور ہم سب ان کے فضل کے محتاج ہیں۔ اسی لئے مولانا رومی فرماتے ہیں۔ کہ

چونکہ ذاتش بود محتاج الیہ
[illegible] سبب فرمود حق صلوا علیہ

APPENDIX 4



طلوع ۵-۷ غروب ۵-۱۱

۱۹۷۱ء انوار ۳ جنوری ۵ ذیقعد ۱۳۹۰ ۲۷ ۲۰ پوہ بکرمی

آج تعلیم وتدریس میں مصروف رہے۔ مولوی اسماعیل دہلوی کا ذکر چل نکلا میں نے کہا اسکا ردنہ صرف ہم یا ہمارے اکابر نے ہی لکھے بلکہ اسکے معاصرین نے اسے خوب لتاڑا مثلاً

اسمعیل دہلوی کے معاصر مولانا سید محبوب علی صاحب دہلوی رحمۃ اللہ علیہ نے "تنویر العینین" کا نہایت مدلل و مفصل جواب لکھا ہے جسکا نام ہے "تقویۃ التنویر فی مسئلۃ البشیر النذیر" اور مولانا عبدالقادر لودھیانوی نے "کشف الرین عن مسئلۃ رفع الیدین" پر جو تعلیقات لکھی ہیں ان میں بھی تنویر العینین کے مباحث کا مفصل رد ہے۔

از محمد بن ابی عائشہ الحنفی ص ۳۰ شائع کردہ جمعیت احناف۔ بہاولپور

اسکے بعد مشکوٰۃ شریف میں حدیث مدینہ طیبہ کا ذکر ہوا فقیر نے کہا

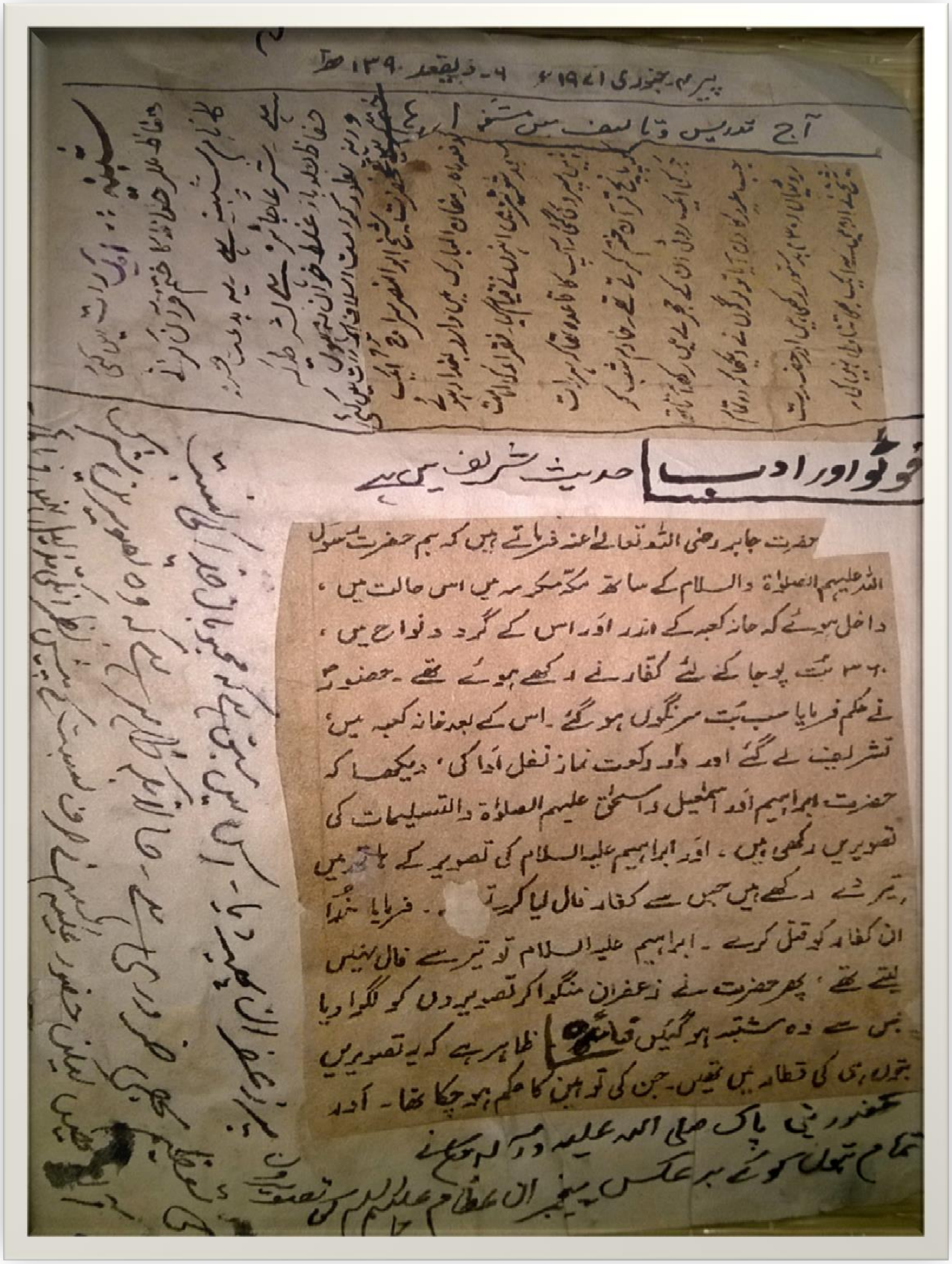
مدینہ طیبہ کی آب وہوا کے ملنے دعاء مشہور ہے کیونکہ احادیث میں ہے کہ

حضور سرور عالم صلی اللہ علیہ وسلم کی ہجرت سے پہلے مدینہ منورہ کی آب و ہوا اچھی نہ تھی۔ وبا کا بھی اثر تھا۔ یثرب کا بخار مشہور تھا۔ اکثر مہاجرین یہاں آکر بیمار ہوگئے۔ اس حالت میں لوگوں کو بار بار اپنا وطن مکہ معظمہ یاد آنے لگا۔ رسول اللہ صلی اللہ علیہ وسلم نے دعا فرمائی کہ اے اللہ مدینہ کو بھی ہمارے لئے ویسا ہی محبوب کردے جیسا کہ ہم کو مکہ محبوب ہے بلکہ اس سے بھی زیادہ محبوب بنادے۔ اس [illegible] ہمارے صاع

اور ہمارے مد میں برکت دے۔ اور اس کو ہمارے لئے صحت بخش بنادے۔ اور یہاں کا بخار جحفہ میں منتقل کردے۔ یہ دعا قبول ہوئی اور مہاجرین کو مدینہ منورہ سے ایسی محبت ہوگئی کہ فتح مکہ کے بعد بھی انہوں نے وطن جانا پسند نہیں کیا۔

تاریخ مدینہ پاک پر کتاب وفاء الوفاء از علامہ سمہودی [illegible]

APPENDIX 5



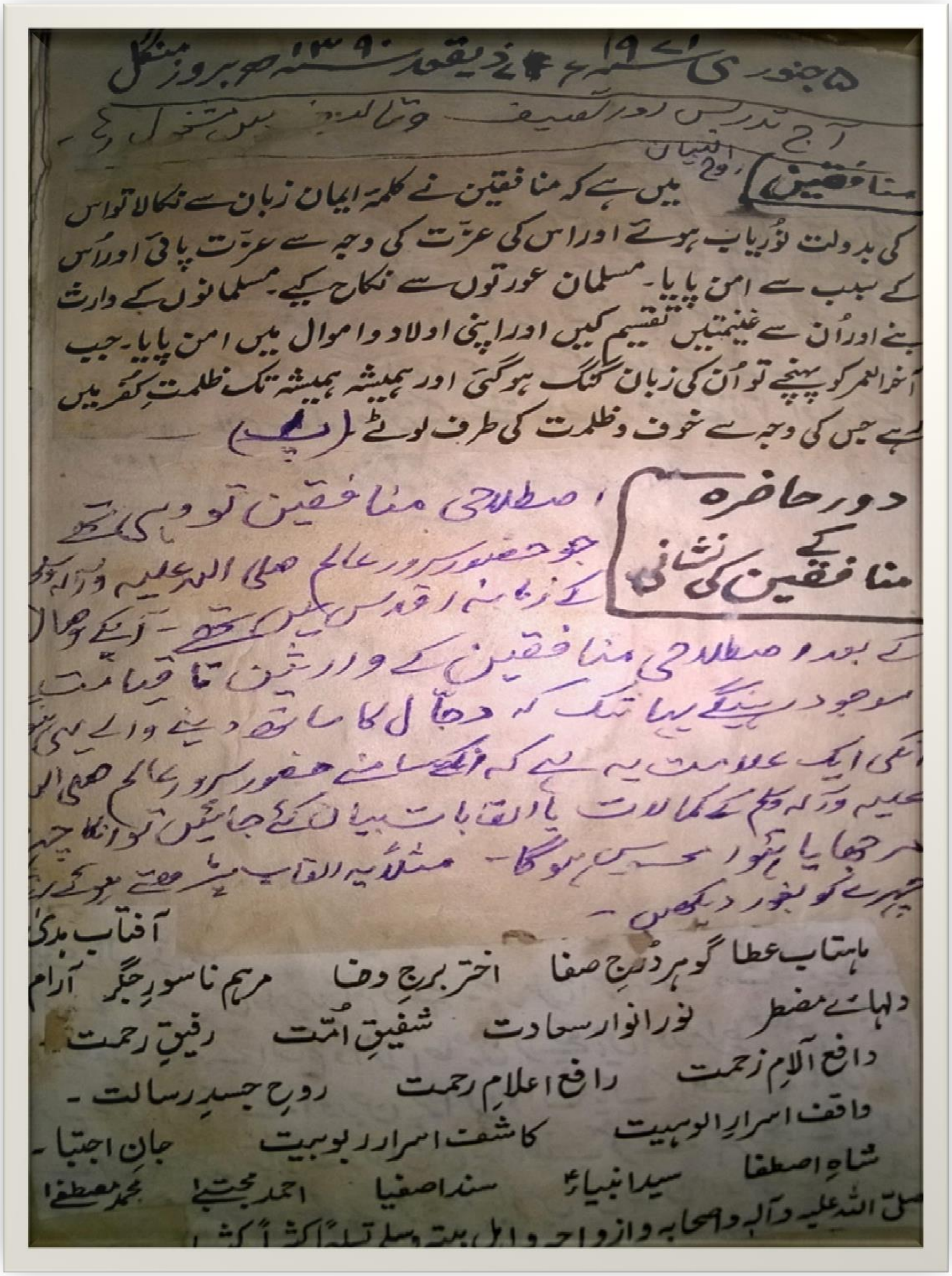
پیر ۴ جنوری ۱۹۷۱ء ۶ ذیقعد ۱۳۹۰ھ

آج تدریس و تالیف میں مشغول رہے

فوٹو اور ادب — حدیث شریف کی بے

حضرت جابر رضی اللہ تعالیٰ عنہ فرماتے ہیں کہ ہم حضرت رسول
اللہ علیہ الصلوٰۃ والسلام کے ساتھ مکہ مکرمہ میں اس حالت میں،
داخل ہوئے کہ خانہ کعبہ کے اندر اور اس کے گرد و نواح میں،
۳۶۰ بت پوجا کے لئے کفار نے رکھے ہوئے تھے۔ حضور
نے حکم فرمایا سب بت سرنگوں ہو گئے۔ اس کے بعد خانہ کعبہ میں
تشریف لے گئے اور دو رکعت نماز نفل ادا کی، دیکھا کہ
حضرت ابراہیم اور اسمٰعیل و اسحٰق علیہم الصلوٰۃ والتسلیمات کی
تصویریں رکھی ہیں۔ اور ابراہیم علیہ السلام کی تصویر کے ہاتھ میں
تیر دے رکھے ہیں جس سے کفار فال لیا کرتے۔ فرمایا خدا
ان کفار کو قتل کرے۔ ابراہیم علیہ السلام تو تیر سے فال نہیں
لیتے تھے، پھر حضرت نے زعفران منگوا کر تصویروں کو لگوا دیا
جس سے وہ مشتبہ ہو گئیں فائدہ ظاہر ہے کہ یہ تصویریں
بتوں ہی کی قطار میں تھیں۔ جن کی توہین کا حکم ہو چکا تھا۔ اور
حضور نبی پاک صلی اللہ علیہ وآلہ وسلم نے
تمام تمثال کو توڑ کر برعکس پیغمبر ان عظام علیہم السلام کی تصاویر

APPENDIX 6



۵ جنوری ۱۹۷۱ء ۶ ذیقعد ۱۳۹۰ھ بروز منگل

آج تدریس بعد التصنیف و تالیف میں مشغول ہے۔

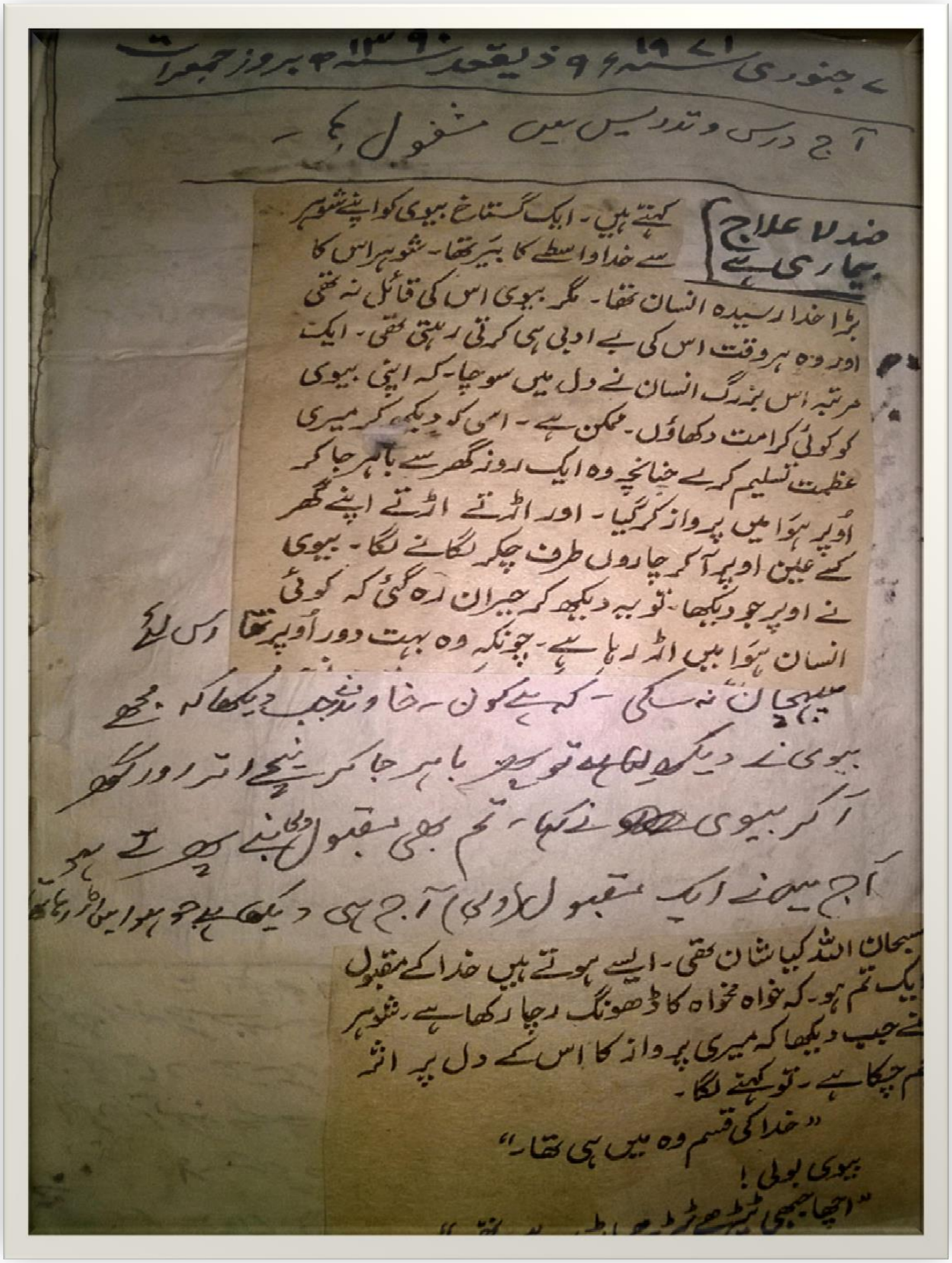
منافقین — روح البیان میں ہے کہ منافقین نے کلمہ ایمان زبان سے نکالا تو اس کی بدولت نور یاب ہوتے اور اس کی عزت کی وجہ سے عزت پائی اور اس کے سبب سے امن پایا۔ مسلمان عورتوں سے نکاح کیے۔ مسلمانوں کے وارث بنے اور اُن سے غنیمتیں تقسیم کیں اور اپنی اولاد و اموال میں امن پایا۔ جب آخر العمر کو پہنچے تو اُن کی زبان گنگ ہوگئی اور ہمیشہ ہمیشہ تک ظلمتِ کفر میں رہے جس کی وجہ سے خوف و ظلمت کی طرف لوٹے (پ ۱)

دورِ حاضرہ کے منافقین کی نشانی

اصطلاحی منافقین تو وہی تھے جو حضور سرورِ عالم صلی اللہ علیہ وآلہ وسلم کی زبانِ اقدس سے [illegible] — آپ کے وصال کے بعد اصطلاحی منافقین کے وارثین تا قیامت موجود رہیں گے یہاں تک کہ دجال کا ساتھ دینے والے یہی [illegible] ان کی ایک علامت یہ ہے کہ ان کے سامنے حضور سرورِ عالم صلی اللہ علیہ وآلہ وسلم کے کمالات یا القابات بیان کیے جائیں تو ان کا چہرہ [illegible] یا بغور [illegible] ہوگا۔ مثلاً یہ القاب پڑھتے ہوئے [illegible] چہرے کو بغور دیکھیں۔

آفتابِ ہدیٰ ماہتابِ عطا گوہرِ دُرجِ صفا اخترِ برجِ وفا مرہمِ ناسورِ جگر آرامِ دلہائے مضطر نورِ انوارِ سعادت شفیقِ اُمت رفیقِ رحمت دافعِ آلامِ زحمت رافعِ اعلامِ رحمت روحِ جسدِ رسالت۔ واقفِ اسرارِ الوہیت کاشفِ اسرارِ ربوبیت جانِ اجتبا۔ شاہِ اصطفا سیدِ انبیاء سندِ اصفیا احمدِ مجتبیٰ محمدِ مصطفیٰ صلی اللہ علیہ وآلہ وصحابہ وازواجہ واہلِ بیتہ وسلم تسلیماً کثیراً کثیرا

APPENDIX 7



۷ جنوری ۱۹۷۱ء ۹ ذیقعد ۱۳۹۰ھ بروز جمعرات

آج درس و تدریس میں مشغول ہے۔

ضد کا علاج بیچاری ہے

کہتے ہیں۔ ایک گستاخ بیوی کو اپنے شوہر
سے خدا واسطے کا بیر تھا۔ شوہر اس کا
بڑا خدارسیدہ انسان تھا۔ مگر بیوی اس کی قائل نہ تھی
اور وہ ہر وقت اس کی بے ادبی ہی کرتی رہتی تھی۔ ایک
مرتبہ اس بزرگ انسان نے دل میں سوچا۔ کہ اپنی بیوی
کو کوئی کرامت دکھاؤں۔ ممکن ہے۔ اسی کو دیکھ کر میری
عظمت تسلیم کرے چنانچہ وہ ایک روز گھر سے باہر جا کر
اوپر ہوا میں پرواز کر گیا۔ اور اڑتے اڑتے اپنے گھر
کے عین اوپر آکر چاروں طرف چکر لگانے لگا۔ بیوی
نے اوپر جو دیکھا۔ تو یہ دیکھ کر حیران رہ گئی کہ کوئی
انسان ہوا میں اڑ رہا ہے۔ چونکہ وہ بہت دور اوپر تھا اس لئے

پہچان نہ سکی۔ کہ یہ کون ہے۔ خاوند نے جب دیکھا کہ مجھے
بیوی نے دیکھ لیا ہے تو پھر باہر جا کر نیچے اتر آیا اور گھر
آکر بیوی [illegible] نے کہا۔ تم بھی مقبول ولی بنے پھرتے ہو
آج میں نے ایک مقبول (ولی) آدمی آج ہی دیکھا ہے جو ہوا میں اڑ رہا تھا

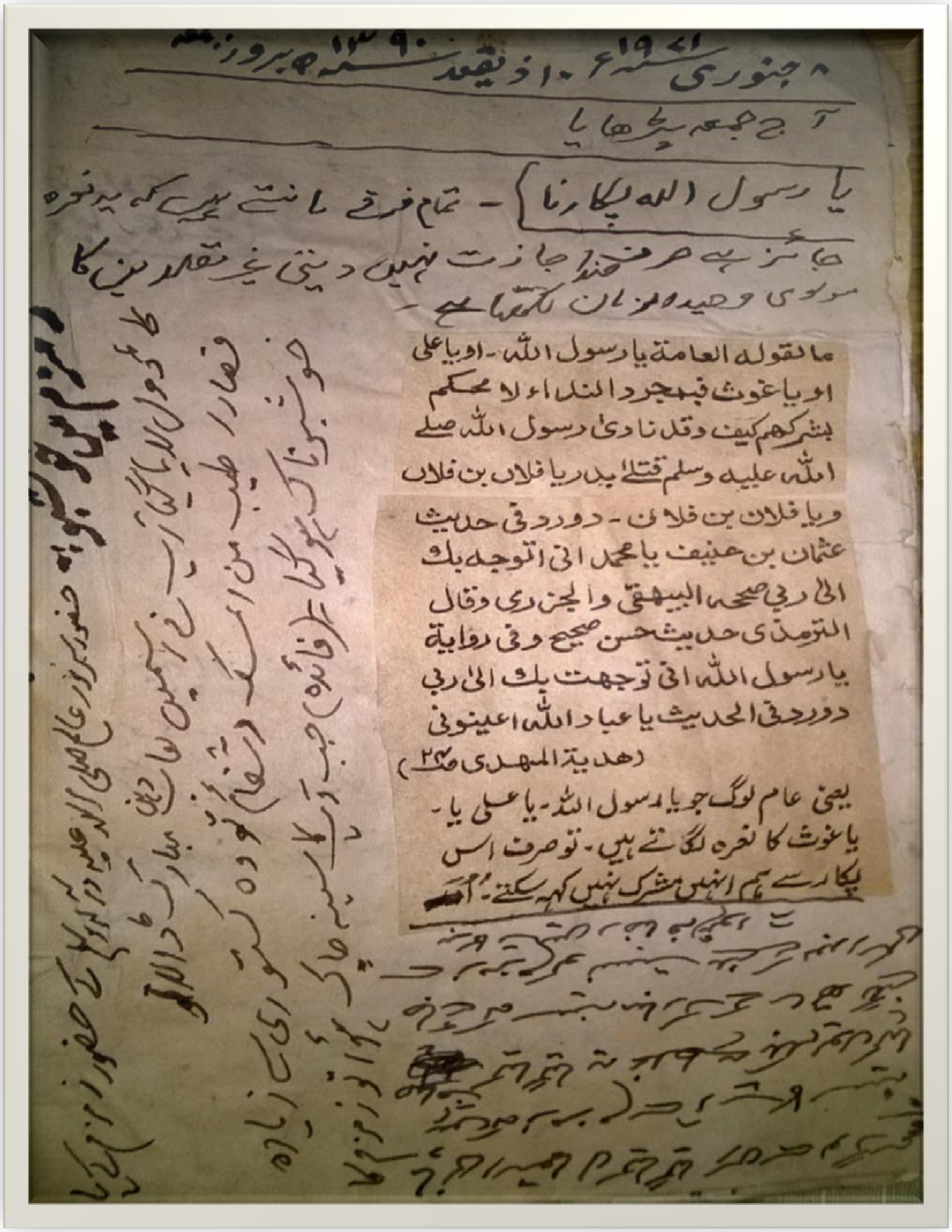
سبحان اللہ کیا شان تھی۔ ایسے ہوتے ہیں خدا کے مقبول
ایک تم ہو۔ کہ خواہ مخواہ کا ڈھونگ رچا رکھا ہے۔ شوہر
نے جب دیکھا کہ میری پرواز کا اس کے دل پر اثر
ہو چکا ہے۔ تو کہنے لگا۔

"خدا کی قسم وہ میں ہی تھا۔"

بیوی بولی!

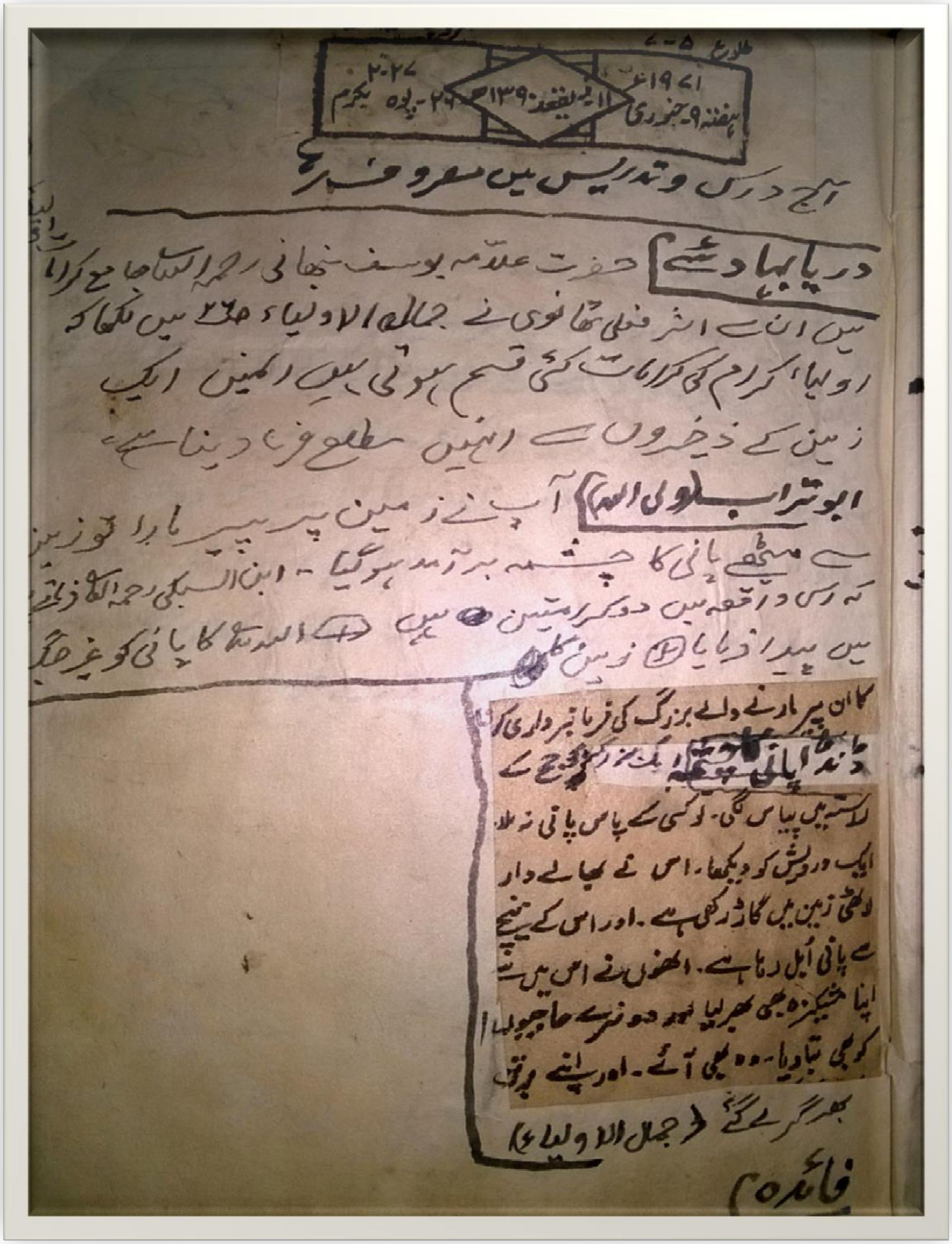
"اچھا جبھی ٹیڑھے ٹیڑھے [illegible]

APPENDIX 8



۸ جنوری سنہ ۱۹۷۱ء ۱۰ ذیقعد سنہ ۱۳۹۰ بروز جمعہ
آج جمعہ پڑھایا
یا رسول اللہ پکارنا - تمام فرقے مانتے ہیں کہ یہ نعرہ جائز ہے
مولوی وحید الزماں لکھتا ہے -
ما تقوله العامة یا رسول الله - او یا علی
او یا غوث فبمجرد النداء لا نحکم
بشرکهم کیف وقد نادی رسول الله صلی
الله علیه وسلم قتلی بدر یا فلان بن فلان
ویا فلان بن فلان - وورد فی حدیث
عثمان بن حنیف یا محمد انی اتوجه بك
الی ربی صححه البیهقی والجزری وقال
الترمذی حدیث حسن صحیح وفی روایة
یا رسول الله انی توجهت بك الی ربی
وورد فی الحدیث یا عباد الله اعینونی
(هدیة المهدی ص ۲۴)
یعنی عام لوگ جو یا رسول اللہ - یا علی یا -
یا غوث کا نعرہ لگاتے ہیں - تو صرف اس
پکار سے ہم انہیں مشرک نہیں کہہ سکتے - اھ

APPENDIX 9



طلوع ۵-۷
۱۹۷۱ء ۱۱ ذیقعد ۱۳۹۰ھ ۲۷-۲۰
ہفتہ ۹ جنوری ۲۶-پوہ ۵ بکرم

آج درس و تدریس میں مصروف رہے

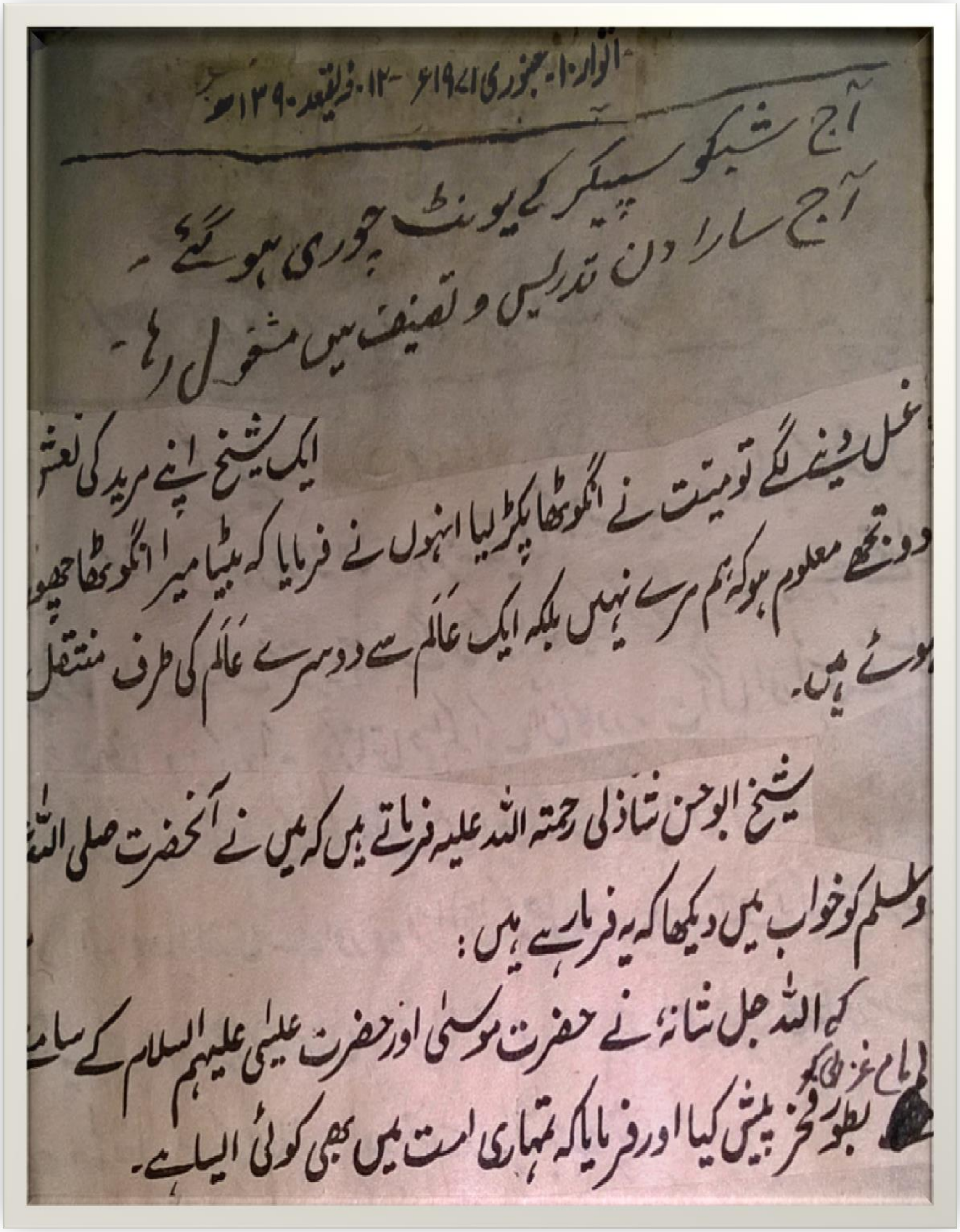
دریا بہادشہ — حضرت علامہ یوسف نبہانی رحمۃ اللہ علیہ جامع کرامات الاولیاء
میں ان سے اشرف علی تھانوی نے جمال الاولیاء ص ۲۶۵ میں لکھا کہ
اولیاء کرام کی کرامات کئی قسم ہوتی ہیں انمیں ایک
زمین کے ذخروں سے انہیں مطلع فرما دینا ہے

ابو تراب ولی اللہ — آپ نے زمین پر پیر مارا تو زمین
سے میٹھے پانی کا چشمہ برآمد ہوگیا - ابن السبکی رحمۃ اللہ علیہ فرماتے ہیں
کہ اس واقعہ میں دو کرامتیں ہیں (۱) ایک اللہ تعالیٰ کا پانی کو غیر جگہ
میں پیدا فرمایا (۲) زمین کا
ان پیر مارنے والے بزرگ کی فرمانبرداری کرنا

ڈھنڈا پانی ... ایک بزرگ حج کے
راستہ میں پیاس لگی۔ لوگوں کے پاس پانی نہ ملا
ایک درویش کو دیکھا۔ اس نے بھالے دار
لاٹھی زمین میں گاڑ رکھی ہے۔ اور اس کے نیچے
سے پانی ابل رہا ہے۔ انھوں نے اس میں سے
اپنا مشکیزہ بھی بھر لیا اور دوسرے حاجیوں
کو بھی بتا دیا۔ وہ بھی آ گئے۔ اور اپنے برتن
بھر بھر کر لے گئے (جمال الاولیاء)

فائدہ

APPENDIX 10



اتوار ۱۰ جنوری ۱۹۷۱ء - ۱۲ ذیقعد ۱۳۹۰ھ

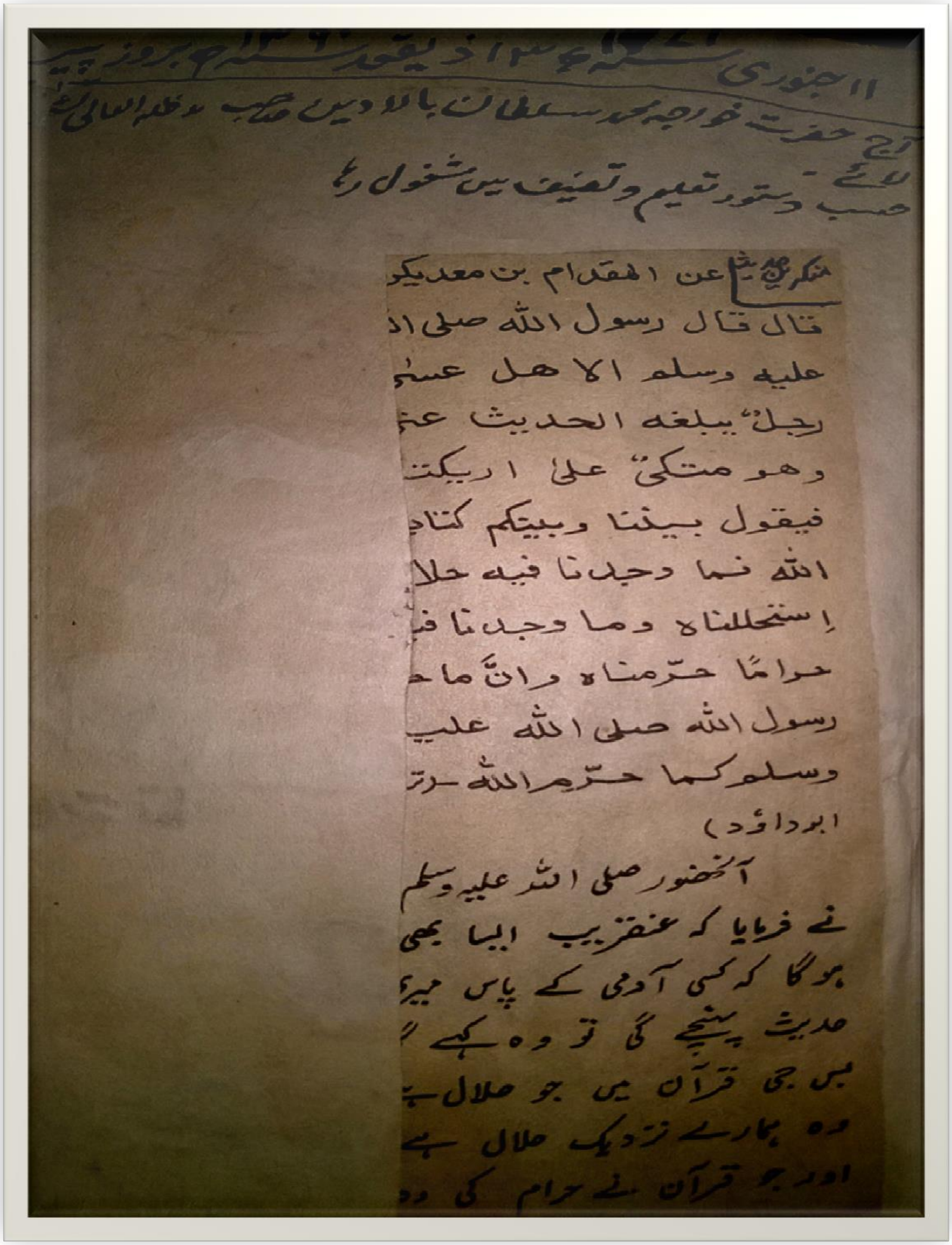
آج شب کو سپیکر کے یونٹ چوری ہو گئے۔

آج سارا دن تدریس و تصنیف میں مشغول رہا۔

ایک شیخ اپنے مرید کی نعش
غسل دینے لگے تو میت نے انگوٹھا پکڑ لیا انہوں نے فرمایا کہ بیٹا میرا انگوٹھا چھو
دو تجھے معلوم ہو کہ ہم مرے نہیں بلکہ ایک عالم سے دوسرے عالم کی طرف منتقل
ہوئے ہیں۔

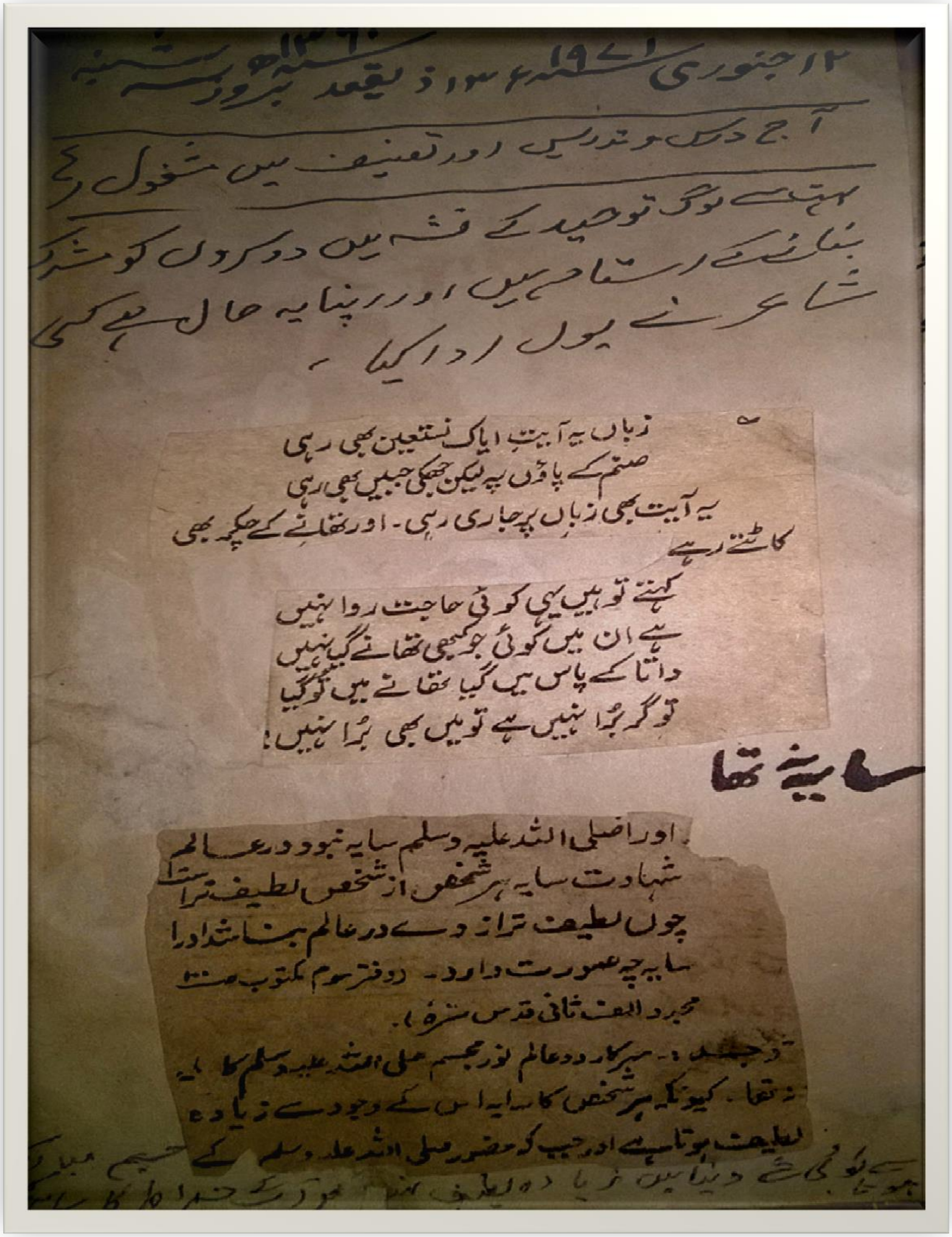
شیخ ابوحسن شاذلی رحمتہ اللہ علیہ فرماتے ہیں کہ میں نے آنحضرت صلی اللہ
وسلم کو خواب میں دیکھا کہ یہ فرما رہے ہیں:
کہ اللہ جل شانہ، نے حضرت موسیٰ اور حضرت عیسیٰ علیہم السلام کے سام
امام غزالی کو بطور فخر پیش کیا اور فرمایا کہ تمہاری امت میں بھی کوئی ایسا ہے۔

APPENDIX 11



۱۱ جنوری ۱۹۷۱ء ۱۳ ذیقعد ۱۳۹۰ھ بروز پیر
آج حضرت خواجہ محمد سلطان بالادین صاحب مدظلہ العالی تشریف
لائے۔ حسب دستور تعلیم و تصنیف میں مشغول رہا
منکر حدیث: عن المقدام بن معدیکر
قال قال رسول اللہ صلی الل
علیہ وسلم الا ھل عسیٰ
رجلٌ یبلغہ الحدیث عن
وھو متکیٌ علیٰ اریکت
فیقول بیننا وبینکم کتاب
اللہ فما وجدنا فیہ حلا
استحللناہ وما وجدنا فی
حرامًا حرمناہ وانّ ما ح
رسول اللہ صلی اللہ علی
وسلم کما حرم اللہ ۔ (تر
ابوداؤد)
آنحضور صلی اللہ علیہ وسلم
نے فرمایا کہ عنقریب ایسا بھی
ہوگا کہ کسی آدمی کے پاس میر
حدیث پہنچے گی تو وہ کہے گ
بس جی قرآن میں جو حلال ہ
وہ ہمارے نزدیک حلال ہے
اور جو قرآن نے حرام کی وہ

APPENDIX 12



۱۲ جنوری ۱۹۷۱ء سنہ ۱۳۹۰ھ ۱۳ ذیقعد بروز سہ شنبہ

آج درس و تدریس اور تصنیف میں مشغول رہے

بہت سے لوگ توحید کے نشہ میں دوسروں کو مشرک بنانے کے استعمال ہیں اور اس پنا یہ حال ہے کسی شاعر نے یوں ادا کیا۔

زباں پہ آیتِ ایاک نستعین بھی رہی
صنم کے پاؤں پہ لیکن جھکی جبیں بھی رہی
یہ آیت بھی زباں پر جاری رہی۔ اور تھانے کے چکر بھی کاٹتے رہے

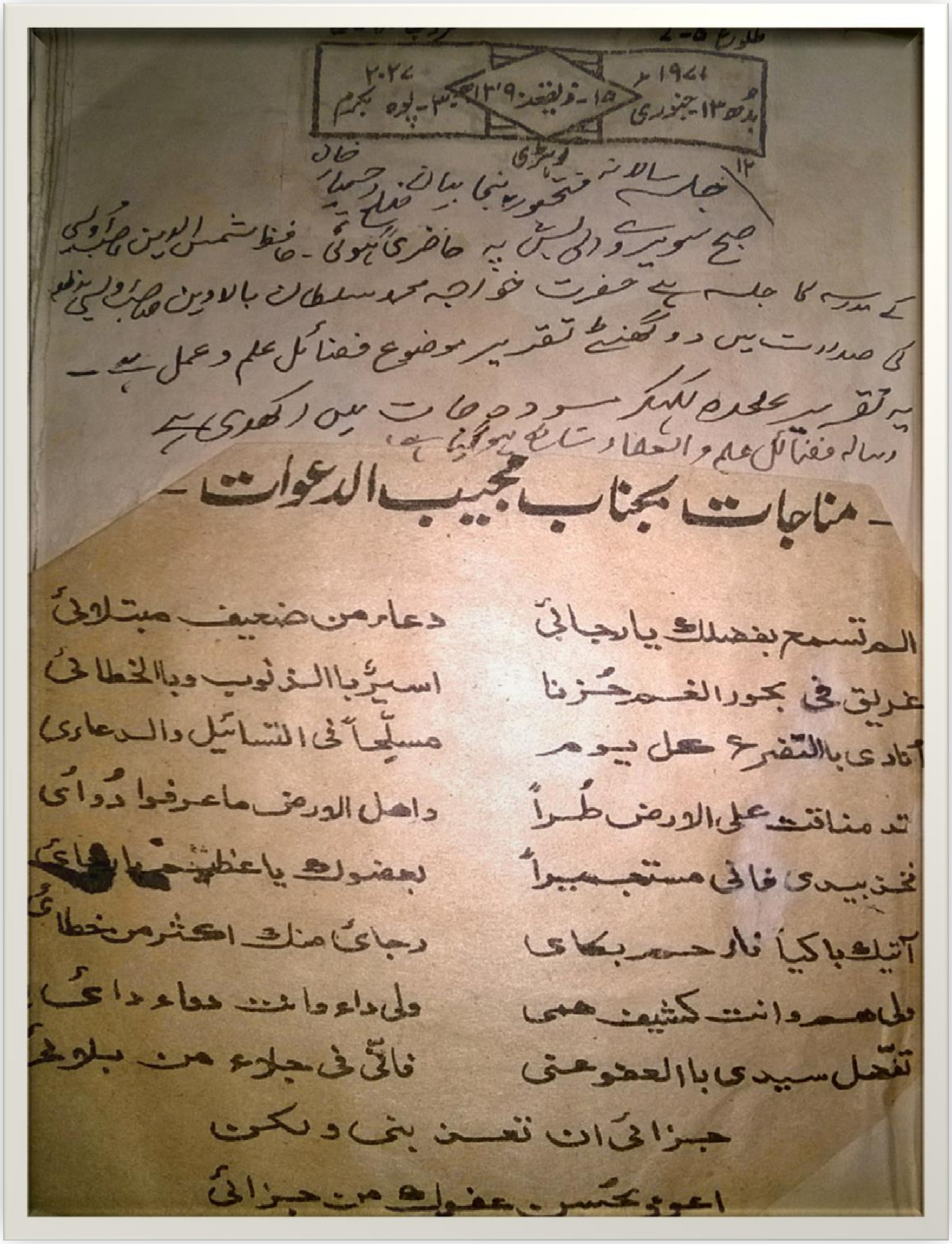
کہتے تو ہیں یہی کوئی حاجت روا نہیں
ہے ان میں کوئی جو کبھی تھانے گیا نہیں
داتا کے پاس میں گیا تھانے میں تو گیا
تو گر بُرا نہیں ہے تو میں بھی بُرا نہیں!

سایہ نہ تھا

اورا صلی اللہ علیہ وسلم سایہ نبود در عالم شہادت سایہ ہر شخص از شخص لطیف تر است چوں لطیف تر از وے در عالم نباشد او را سایہ چہ صورت دارد۔ (دفتر سوم مکتوب ص۔۔۔ مجدد الف ثانی قدس سرہٗ)۔

ترجمہ:۔ سرکار دو عالم نور مجسم صلی اللہ علیہ وسلم کا سایہ نہ تھا۔ کیونکہ ہر شخص کا سایہ اس کے وجود سے زیادہ لطیف ہوتا ہے اور جب کہ حضور صلی اللہ علیہ وسلم کے [illegible]

APPENDIX 13



بدھ ۱۳ جنوری ۱۹۷۱ء
۱۵ ذوالقعدہ ۱۳۹۰
۳ پوہ بکرم ۲۰۲۷

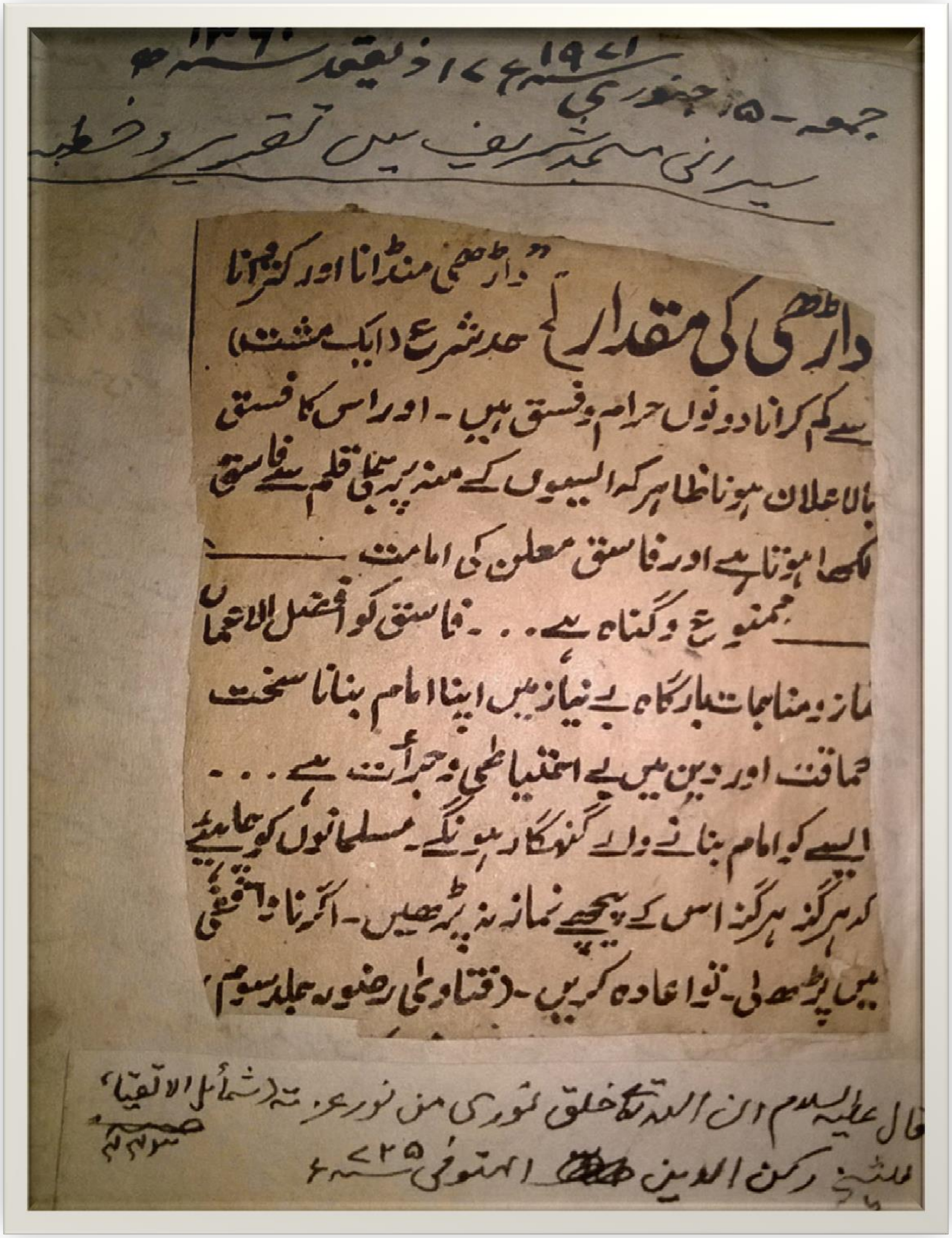
۱۲
جلسہ سالانہ فتحپور بنجا بہار ضلع رحیم یار خان

صبح سویرے والی بس پہ حاضری ہوئی۔ حافظ شمس الدین صاحب کوٹ ... کے مدرسہ کا جلسہ ہے حضرت خواجہ محمد سلطان بالا دین صاحب اویسی مدظلہ کی صدارت میں دو گھنٹے تقریر موضوع فضائل علم و عمل ہے۔
یہ تقریر علیحدہ لکھ کر مسودہ جات میں رکھی ہے
رسالہ فضائل علم والعلماء شائع ہو گیا ہے

- مناجات بجناب مجیب الدعوات -

الم تسمع بفضلك يا رجائي | دعاء من ضعيف مبتلائي
غريق في بحور الغم حزنا | اسير بالذنوب وبالخطائي
أنادي بالتضرع كل يوم | مسلحاً في التسائل والدعائي
تد مناقت على الارض طرا | واهل الارض ما عرفوا دوائي
فخذ بيدي فاني مستجيرا | بعفوك يا عظيم [illegible]
أتيتك باكيا نار حمر بكائي | رجائي منك اكثر من خطائي
ولي هم وانت كشيف همي | ولي داء وانت دواء دائي
تفضل سيدي بالعفو عني | فاني في جزاء من بلائي
جزائي ان تعذب بي ولكن
اعوذ بحسن عفوك من جزائي

APPENDIX 14



جمعہ ۔ ۵ جنوری سنہ ۱۹۷۱ء ۱۷ ذیقعد سنہ ۱۳۹۰ھ

سیرانی مسجد شریف میں تقریر و خطبہ

"داڑھی منڈانا اور کترانا

داڑھی کی مقدار حد شرع (ایک مشت)

سے کم کرانا دونوں حرام و فسق ہیں ۔ اور اس کا فسق

بالاعلان ہونا ظاہر کہ ایسیوں کے منہ پر جلی قلم سے فاسق

لکھا ہوتا ہے اور فاسق معلن کی امامت

ممنوع و گناہ ہے . . . فاسق کو افضل الاعمال

نماز و مناجات بارگاہ بے نیاز میں اپنا امام بنانا سخت

حماقت اور دین میں بے احتیاطی و جرأت ہے . . .

ایسے کو امام بنانے والے گنہگار ہونگے ۔ مسلمانوں کو چاہیئے

کہ ہرگز ہرگز اس کے پیچھے نماز نہ پڑھیں ۔ اگر نادانستگی

میں پڑھ لی ۔ تو اعادہ کریں ۔ (فتاویٰ رضویہ جلد سوم)

قال علیہ السلام ان اللہ تعالیٰ خلق نوری من نورہ (شمائل الاتقیاء)

صـ ۳۴

للشیخ رکن الدین [illegible] المتوفی سنہ ۷۲۵ھ

APPENDIX 15

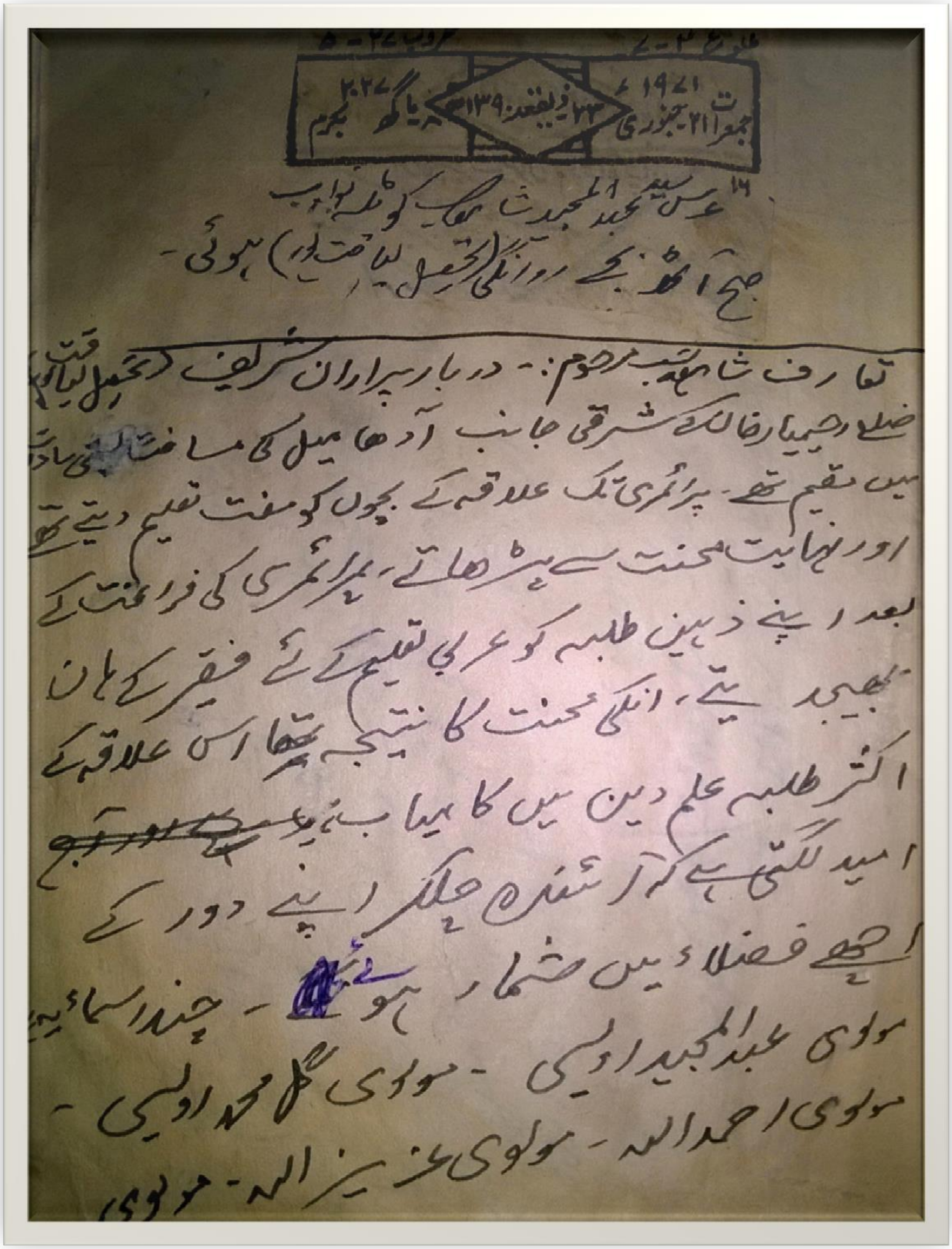
ہفتہ - ۱۶ جنوری سنہ ۱۹۸۲ ذوالقعدہ سنہ

حسب دستور تدریس و تصنیف میں مشغول رہا

آج مقدمہ دائر کردہ حافظ شہاب الدین سفیر مدرسہ ھذا
خارج ہوا - واقعہ یوں ہوا کہ شہاب مشہور فسادی آدمی ہے
ہم نے حضرت محدث پاکستان کا مرید سمجھ کر مدرسہ کا سفیر رکھ لیا
ایک دو سال اچھا کام کیا - پھر مدرسہ کا سارا چندہ ہضم کرنے لگا فقیر
نے چوہدری محمد منیر صاحب سے اسکے اخراج کا مشورہ کیا اسے معلوم ہوا تو الٹا
الٹا فقیر پر تین چار سو بقایا کا مطالبہ کر دیا - چونکہ چوہدری منیر صاحب
اسے لے کر آئے اور وہ مدرسہ کے صدر بھی تھے - انہوں نے اسے
ڈرا دھمکا اور سفارت سے ہٹا دیا - لیکن وہ غیر مقلدین وہابیوں
(فقیر کے پڑوسیوں سے ملکر جو اس نے بعد کو خود اقرار کیا) کے ساتھ
مل گیا اور سازش کی کہ اویسی کی ہتک کیجائے یا اس پر مقدمہ کیا جائے
چنانچہ وہ فقیر کو مارنے کیلئے بڑھا
(جو آجکل کراچی کے ملکان میں رہتے ہیں) ہم
ادھر طلبہ جو مسجد سیرانی سے غربی بال سڑک پار فقیر کے مکان کے قریب
شہاب اور اسکے بچوں (جو مسجد سیرانی میں تھے فوراً بھاگ کر) آکر فقیر کو پکڑا
توڑ ڈالی اور طلبہ کو خوب مارا - شہاب نے فقیر کو ہٹا کر
مقدمہ دائر کیا لیکن مقدمہ کر دیا طلبہ کو چھوڑ کر میرے نام
نے گواہی دی کہ ہم نے اویسی کو تو دیکھا نہیں - شہاب نے اپنی انگلی خود
شاگرد شہاب کے سالا لڑتے دیکھا ہے - الحمد للہ فضل و کرم سے گواہوں
پہنچی کہ انگلی زبردستی خود توڑی ہوئی معلوم ہوتی ہے ادھر ڈاکٹر کی رپورٹ
فقیر کو کچہری تک جانا نہ ہوا ایسے ہی مقدمہ
بحمدللہ علی ذلک
خارج ہو گیا

احباب نے کہا کہ شہاب پر جھوٹا مقدمہ کرنے پر سزا ہو سکتی ہے
اگر تم چاہو تو ہم اس پر مقدمہ کریں میں نے کہا میرے بزرگوں نے
انتقامی کارروائی نہیں سکھائی - واللہ لا یحب ... ذوانتقام
ہے -

APPENDIX 16


طلوع ۷-۲ غروب ۲۷-۵

جمعہ ۲۱ جنوری ۱۹۷۱ء ۲۳ ذیقعد ۱۳۹۰ ماگھ ۲۰۲۷ بکرمی

۱۶ عرس سید عبدالمجید شاہ کا کوٹلہ نواب

صبح آٹھ بجے روانگی (تحصیل لیاقت پور) ہوئی -

تعارف شاہ صاحب مرحوم :- دربار سیرادران شریف (تحصیل لیاقت پور)

ضلع رحیم یار خان کے شرقی جانب آدھا میل کی مسافت پر سادات

میں مقیم تھے - پرائمری تک علاقہ کے بچوں کو مفت تعلیم دیتے تھے

اور نہایت محنت سے پڑھاتے - پرائمری کی فراغت کے

بعد اپنے ذہین طلبہ کو عربی تعلیم کے لئے فقیر کے ہاں

بھیج دیتے - انکی محنت کا نتیجہ تھا اس علاقہ کے

اکثر طلبہ علم دین میں کامیاب ہیں

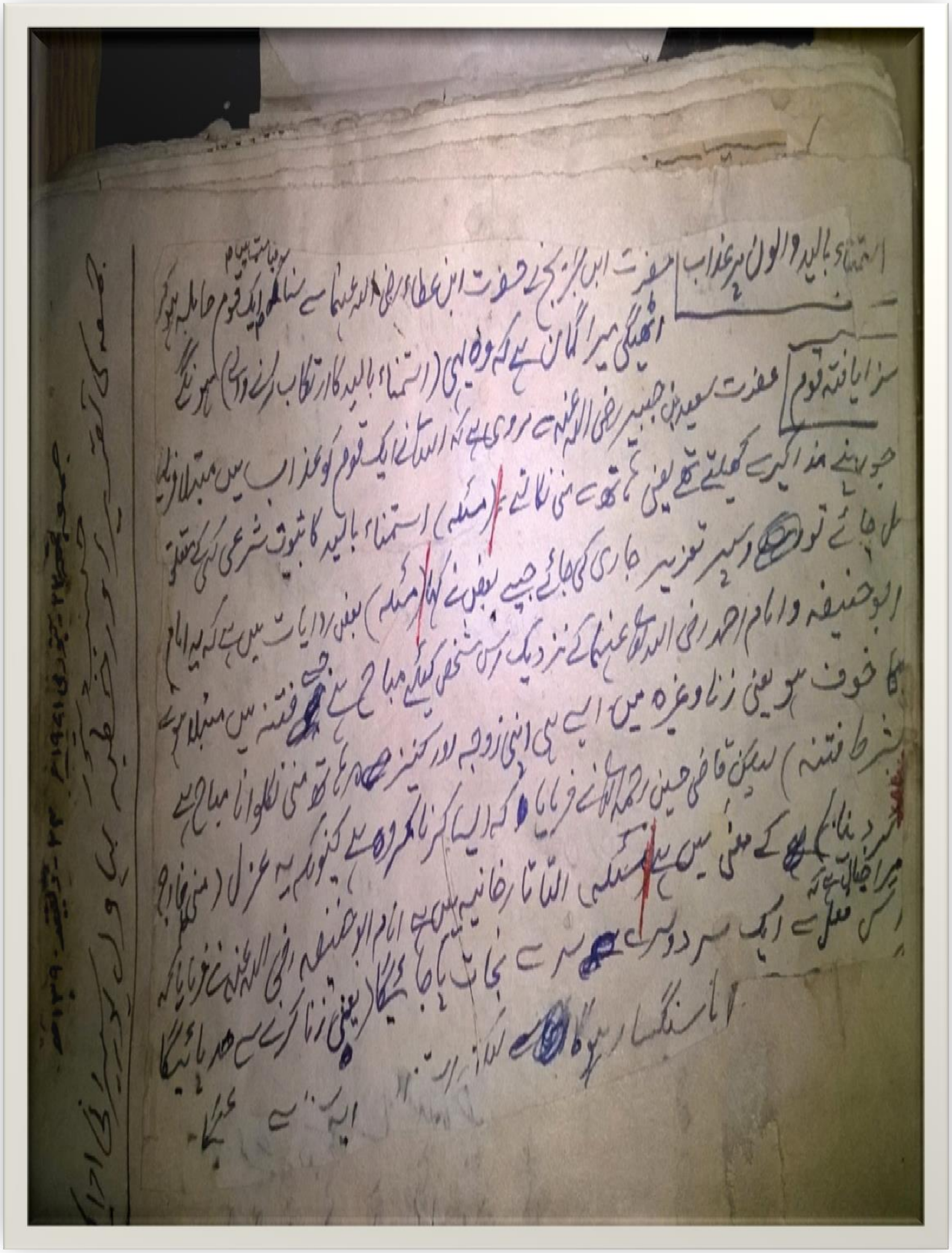
امید لگتی ہے کہ آئندہ چلکر اپنے دور کے

اچھے فضلاء میں شمار ہوں - چند اسمائے یہ

مولوی عبدالمجید اویسی - مولوی گل محمد اویسی -

مولوی احمد اللہ - مولوی عزیز اللہ - مولوی

APPENDIX 17



استمناء بالید والوں پر عذاب

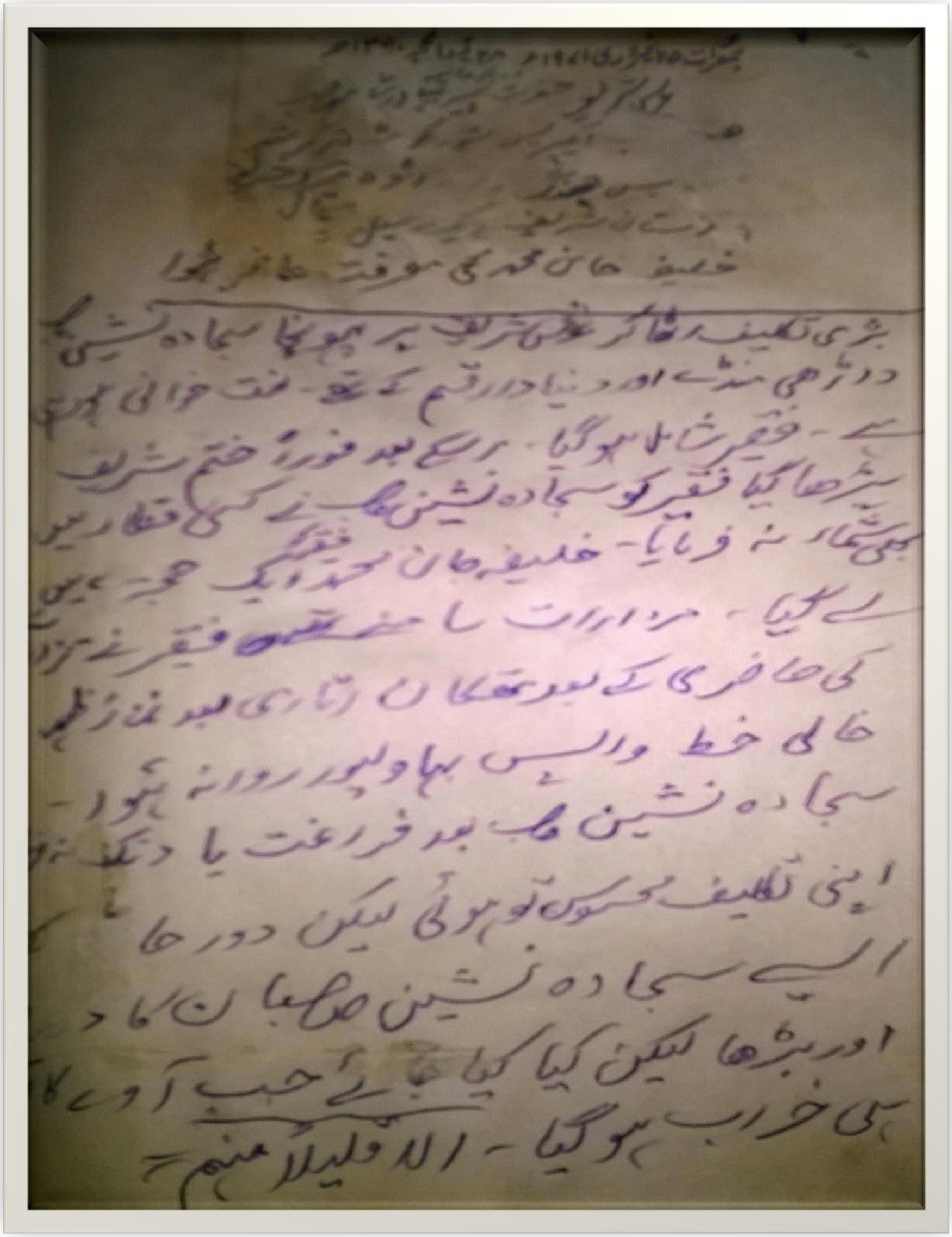
حضرت ابن جریج نے حضرت ابن عطاء رضی اللہ عنہما سے سنا کہ ایک قوم حاملہ ہو کر
اٹھے گی میرا گمان ہے کہ وہ یہی (استمناء بالید کا ارتکاب کرنے والے) ہوں گے

سزا یافتہ قوم

حضرت سعید بن جبیر رضی اللہ عنہ سے مروی ہے کہ اللہ نے ایک قوم کو عذاب میں مبتلا کیا
جو اپنے مذاکیر سے کھیلتے تھے یعنی ہاتھ سے منی نکالتے۔ (مسئلہ) استمناء بالید کا ثبوت شرعی کسی کے متعلق
مل جائے تو اس پر تعزیر جاری کی جائے جیسے بعض نے کہا (مسئلہ) بعض روایات میں ہے کہ امام
ابو حنیفہ و امام احمد رضی اللہ عنہما کے نزدیک اس شخص کیلئے مباح ہے جسے فتنہ میں مبتلا ہونے
کا خوف ہو یعنی زنا وغیرہ میں ایسے ہی اپنی زوجہ اور کنیز سے ہاتھ سے منی نکلوانا مباح ہے
(بشرط فتنہ) لیکن قاضی حسین رحمۃ اللہ نے فرمایا کہ ایسا کرنا مکروہ ہے کیونکہ یہ عزل (منی خارج
کر دینا) کے معنی میں ہے۔ مسئلہ: التاتارخانیہ میں ہے امام ابو حنیفہ رضی اللہ عنہ نے فرمایا کہ
میرا خیال ہے کہ اس فعل سے ایک سر دوسرے سر سے نجات پا جائیگا (یعنی زنا کرنے سے بچ جائیگا)
[illegible]

[illegible]

APPENDIX 18

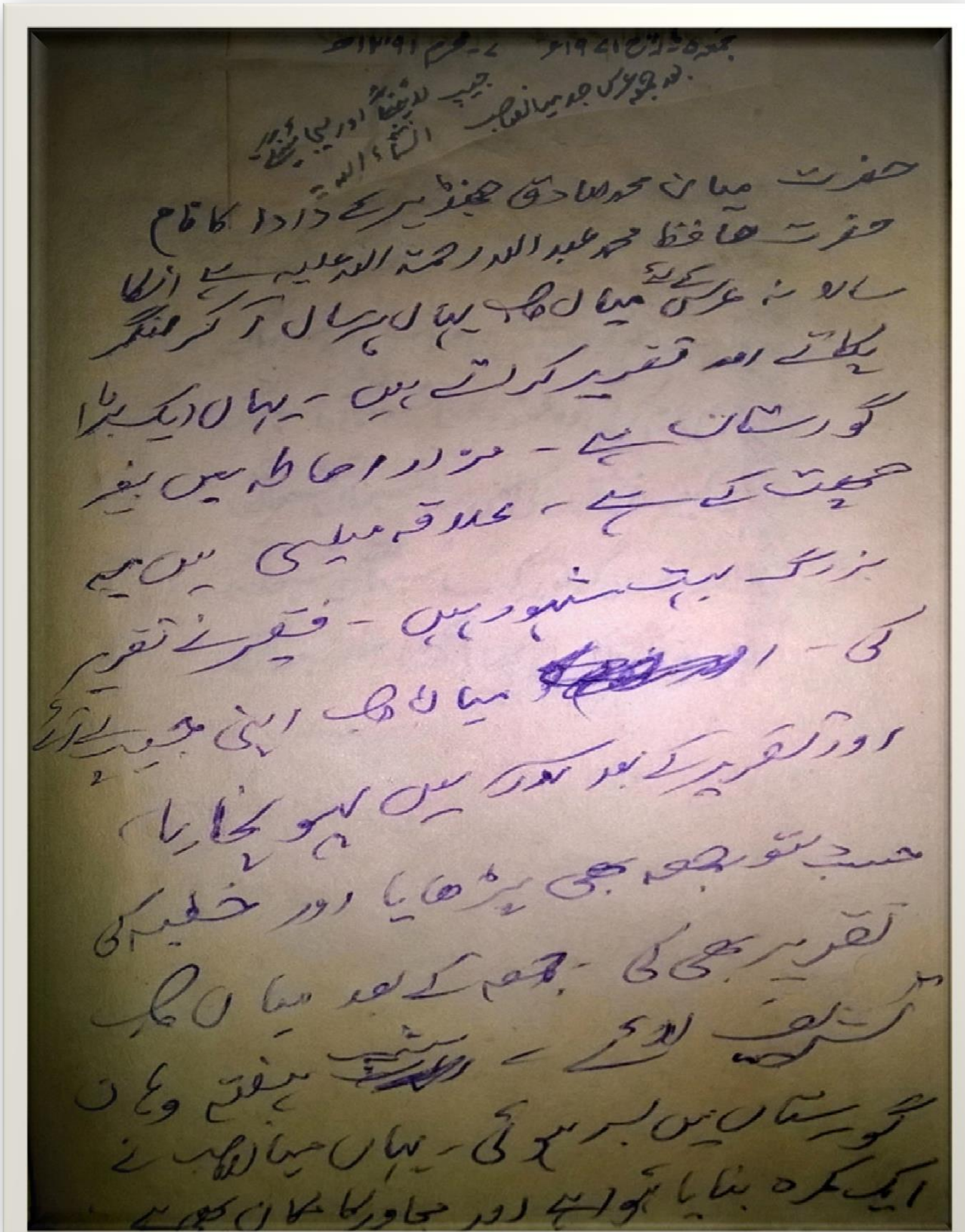


[illegible]

خلیفہ جان محمد کی معرفت حاضر ہوا

بڑی تکلیف اٹھا کر [illegible] شریف پر پہنچا سجادہ نشین کی
داڑھی منڈے اور دنیا دار قسم کے تھے۔ نعت خوانی ہو رہی
ہے۔ فقیر شامل ہو گیا۔ اس کے بعد فوراً ختم شریف
پڑھا گیا فقیر کو سجادہ نشین صاحب نے کسی قطار میں
بھی شمار نہ فرمایا۔ خلیفہ جان محمد فقیر کو ایک حجرے میں
لے گیا۔ مزارات سامنے تھے فقیر نے مزار
کی حاضری کے بعد تھکان اتاری بعد نماز ظہر
خالی خط واپس بہاولپور روانہ ہوا۔
سجادہ نشین صاحب بعد فراغت یا دیکھ نہ
اپنی تکلیف محسوس تو ہوئی لیکن دور حا
ایسے سجادہ نشین صاحبان کا د
اور بڑھا لیکن کیا کیا جائے جب آوے کا
ہی خراب ہو گیا۔ الا قلیلا منہم

APPENDIX 19

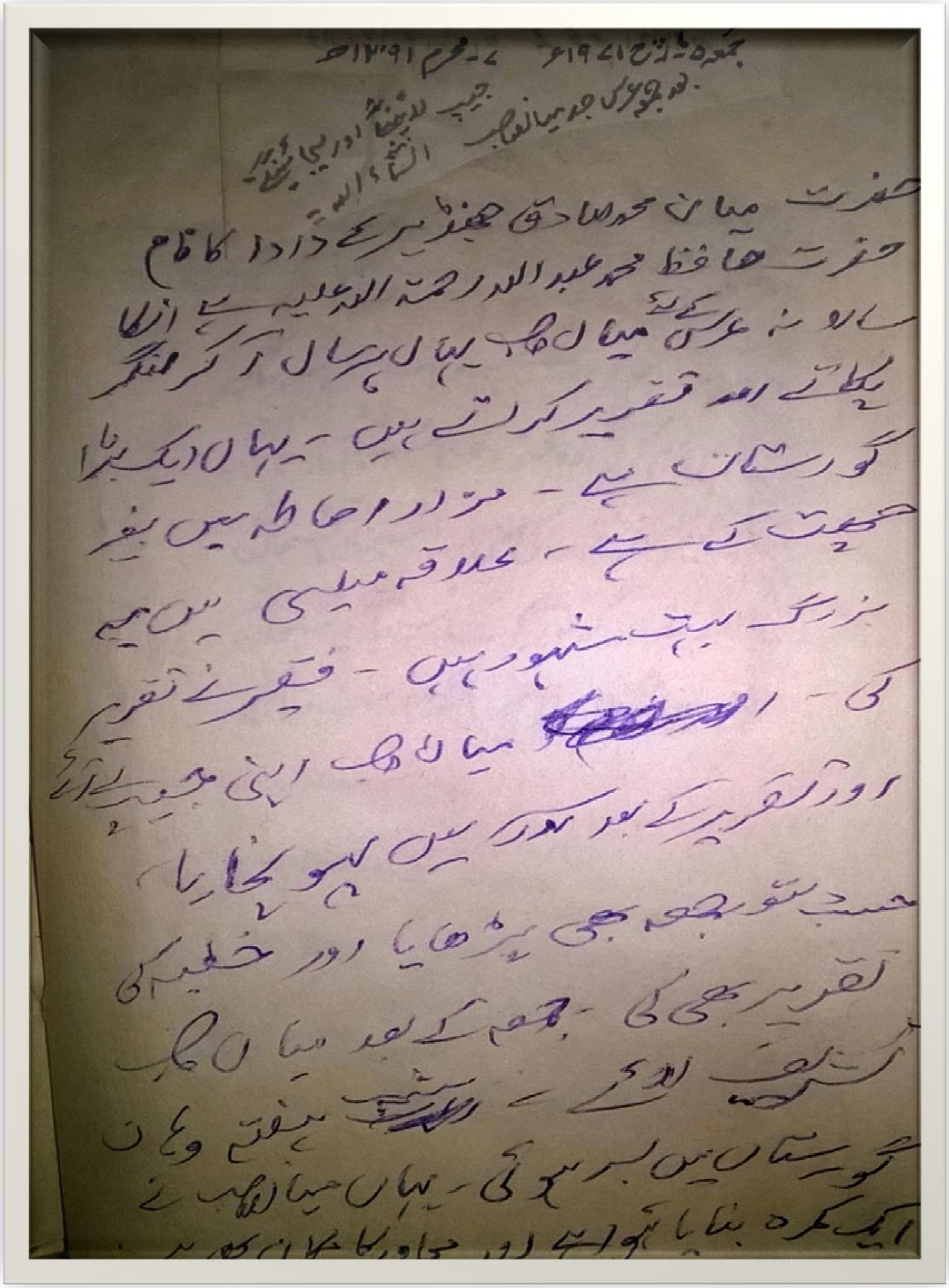


جمعہ ۵ مارچ ۱۹۷۱ء ۷ محرم ۱۳۹۱ھ

[illegible]

حضرت میاں محمد صادق جھنڈیر کے دادا کا نام
حضرت حافظ محمد عبید اللہ رحمۃ اللہ علیہ ہے ان کا
سالانہ عرس میاں صاحب یہاں ہر سال آ کر لنگر
پکاتے اور تقریر کراتے ہیں۔ یہاں ایک بڑا
گورستان ہے۔ مزار احاطہ میں بغیر
چھت کے ہے۔ علاقہ میلسی میں یہ
بزرگ بہت مشہور ہیں۔ فقیر نے تقریر
کی۔ [illegible] میاں صاحب اپنی [illegible]
اور تقریر کے بعد [illegible] میں یاہو پکارا
حسب دستور جمعہ بھی پڑھایا اور خطبہ کی
تقریر بھی کی۔ جمعہ کے بعد میاں صاحب
تشریف لے گئے۔ [illegible] فقیر وہاں
گورستان میں بسر ہوئی۔ یہاں میاں صاحب نے
ایک کمرہ بنایا ہوا ہے اور مجاور کا مکان بھی ہے

APPENDIX 20

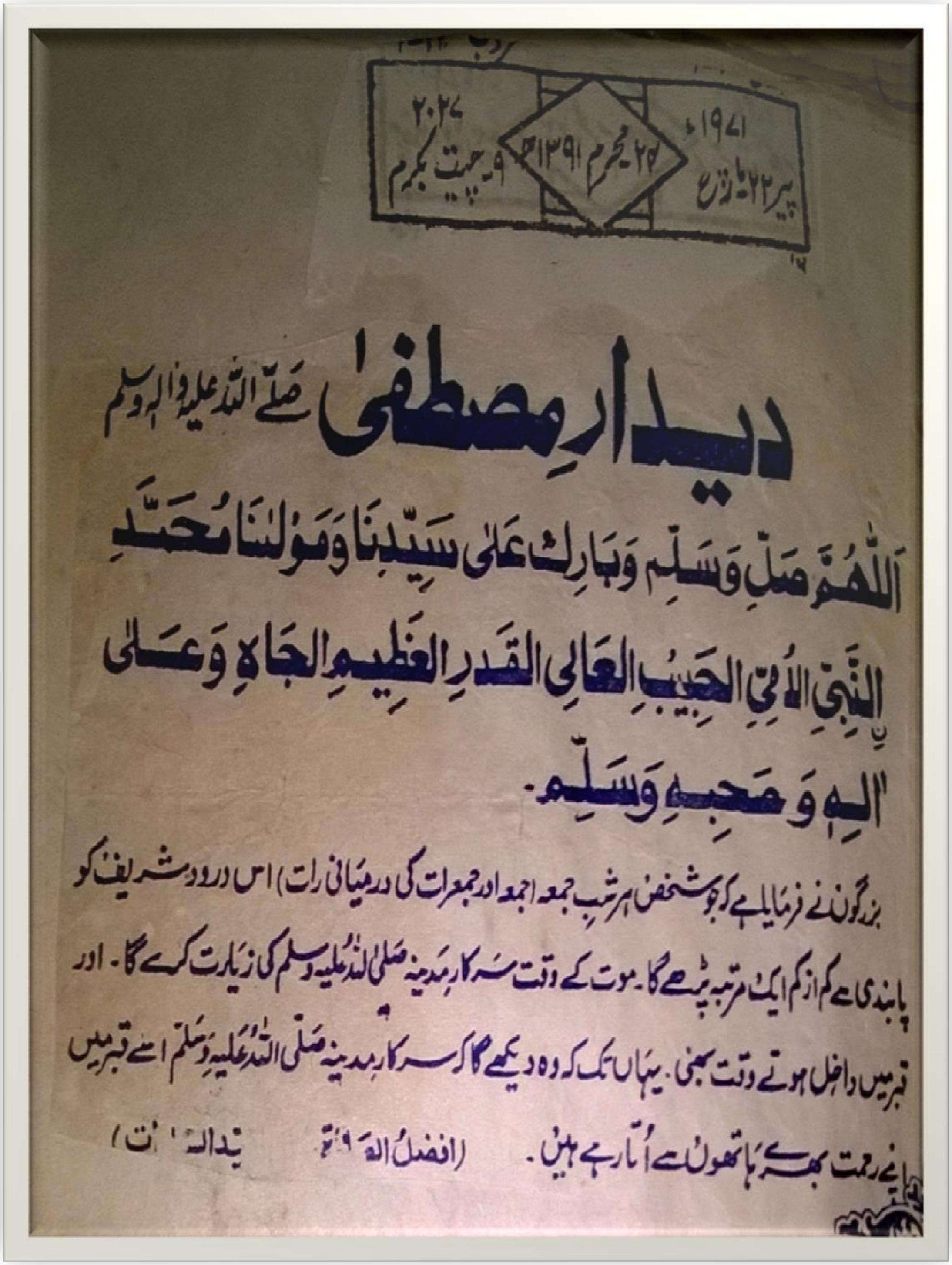


جمعہ ۵ مارچ ۱۹۷۱ء ۷ محرم ۱۳۹۱ھ

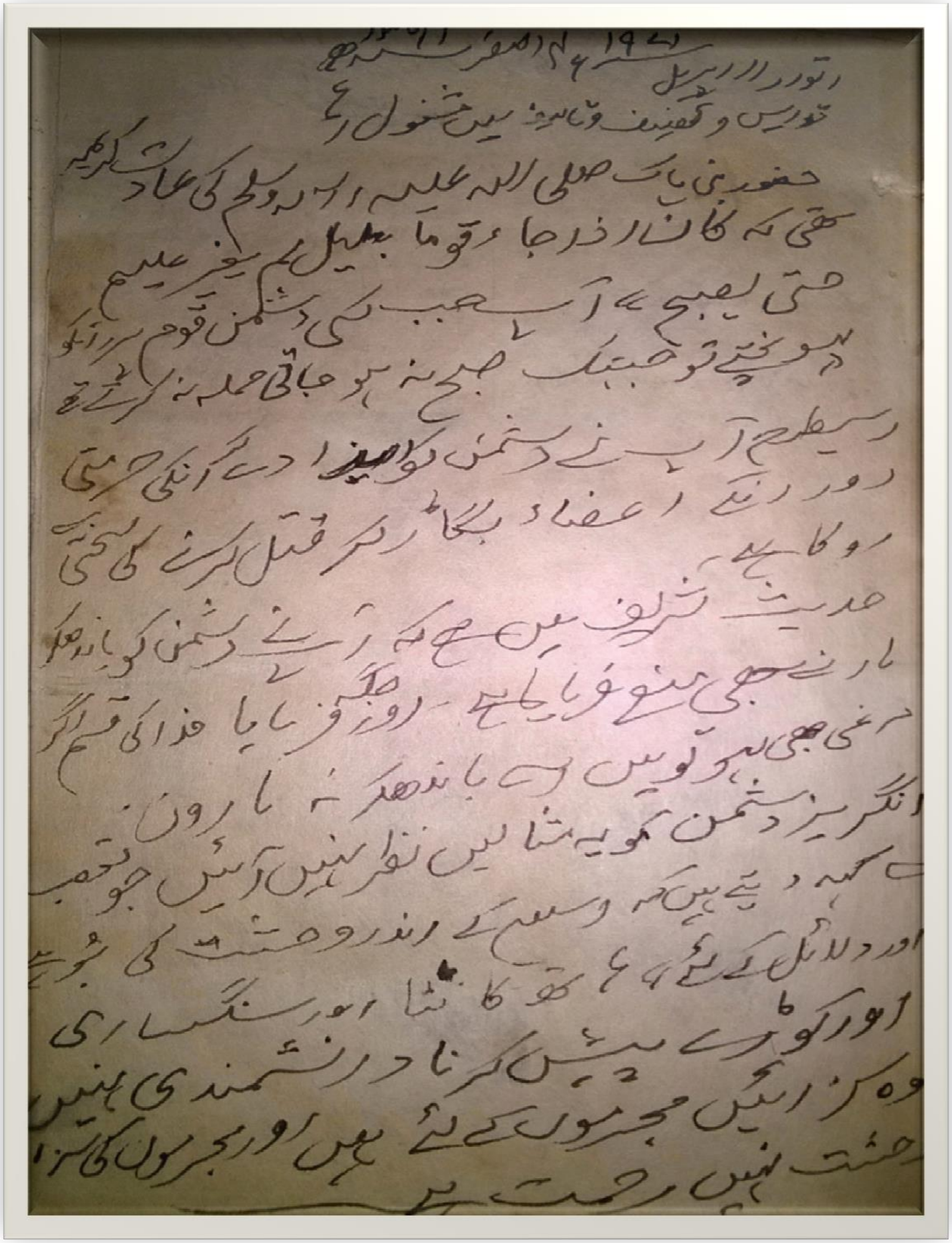
[illegible] حبیب [illegible] میاں صاحب اور [illegible] انشاء اللہ

حضرت میاں محمد صادق جھنڈیر کے دادا کا نام
حضرت حافظ محمد عبداللہ رحمۃ اللہ علیہ ہے ان کا
سالانہ عرس میاں صاحب یہاں ہر سال آ کر لنگر
پکاتے اور تقریر کراتے ہیں۔ یہاں ایک بڑا
گورستان ہے۔ مزار احاطہ میں بغیر
چھت کے ہے۔ علاقہ میلسی میں یہ
بزرگ بہت مشہور ہیں۔ فقیر نے تقریر
کی۔ اور [illegible] میاں صاحب اپنی [illegible] آئے
اور تقریر کے بعد [illegible] میں
[illegible] بخار رہا
حسب دستور جمعہ بھی پڑھایا اور خطبہ کی
تقریر بھی کی۔ جمعہ کے بعد میاں صاحب
تشریف لائے۔ [illegible] ہفتہ وہاں
گورستان میں بسر ہوئی۔ یہاں میاں صاحب نے
ایک کمرہ بنایا ہوا ہے اور [illegible]

APPENDIX 21


پیر ۲۲ مارچ ۱۹۷۱ء
۲۶ محرم ۱۳۹۱ھ
۹ چیت بکرم ۲۰۲۷
دیدارِ مصطفیٰ صلے اللہ علیہ وآلہ وسلم
اَللّٰھُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلٰی سَیِّدِنَا وَمَوْلٰنَا مُحَمَّدِ
النَّبِیِّ الْاُمِّیِّ الْحَبِیْبِ الْعَالِی الْقَدْرِ الْعَظِیْمِ الْجَاہِ وَعَلٰی
اٰلِہٖ وَصَحْبِہٖ وَسَلِّمْ۔
بزرگوں نے فرمایا ہے کہ جو شخص ہر شبِ جمعہ (جمعہ اور جمعرات کی درمیانی رات) اس درود شریف کو
پابندی سے کم از کم ایک مرتبہ پڑھے گا۔ موت کے وقت سرکارِ مدینہ صلی اللہ علیہ وسلم کی زیارت کرے گا۔ اور
قبر میں داخل ہوتے وقت بھی۔ یہاں تک کہ وہ دیکھے گا کہ سرکارِ مدینہ صلی اللہ علیہ وسلم اسے قبر میں
اپنے رحمت بھرے ہاتھوں سے اُتار رہے ہیں۔

APPENDIX 22



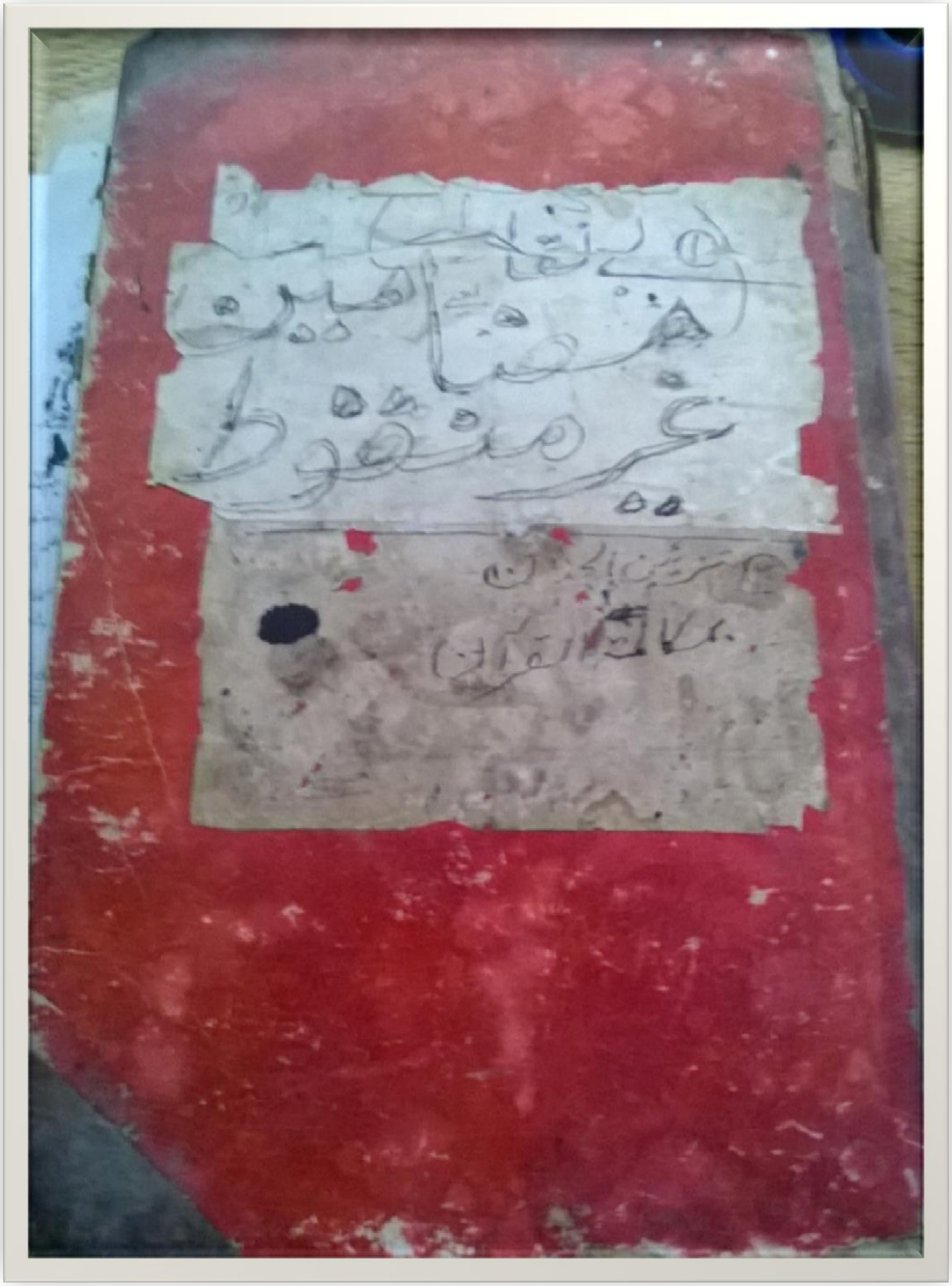
اتوار ۱۱ اپریل ۱۹۷۱ء / ۱۶ صفر ۱۳۹۱ھ

تدریس و تصنیف و تالیف میں مشغول رہے

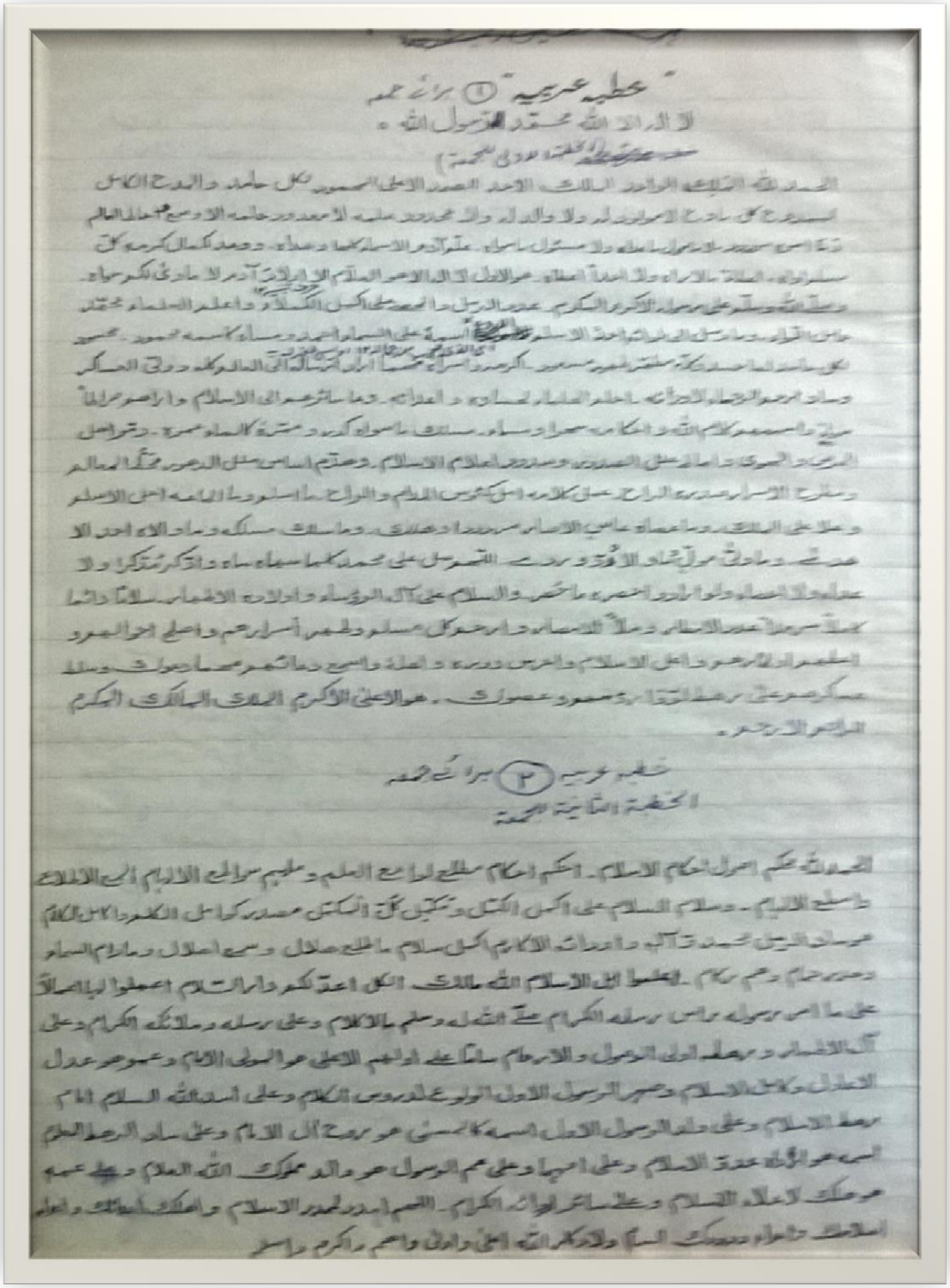
حضور نبی پاک صلی اللہ علیہ وآلہ وسلم کی عادت کریمہ
تھی کہ کان اذا جاء قوما بلیل لم یغر علیھم
حتی یصبح کہ آپ جب کسی دشمن قوم پر رات کو
پہونچتے تو جبتک صبح نہ ہو جاتی حملہ نہ کرتے تھے
اسیطرح آپ نے دشمن کو ایذا دے کر انکی حرمتی
اور انکے اعضاء بگاڑ کر قتل کرنے کی سختی
روکا ہے
حدیث شریف میں ہے کہ آپ نے دشمن کو باندھ کر
مارنے سے بھی منع فرمایا ہے۔ اور فرمایا خدا کی قسم اگر
مرغی بھی ہو تو میں اسے باندھ کر نہ ماروں
انگریز دشمن کو یہ مثالیں نظر نہیں آتیں جو تعصب
سے کہہ دیتے ہیں کہ اسلام کے اندر وحشت کی ہو
اور دلائل کے لئے ہاتھ کا ٹنا اور سنگساری
اور کوڑے پیش کرنا دانشمندی نہیں
وہ سزائیں مجرموں کے لئے ہیں اور مجرموں کی سزا
وحشت نہیں رحمت ہے

APPENDIX 23

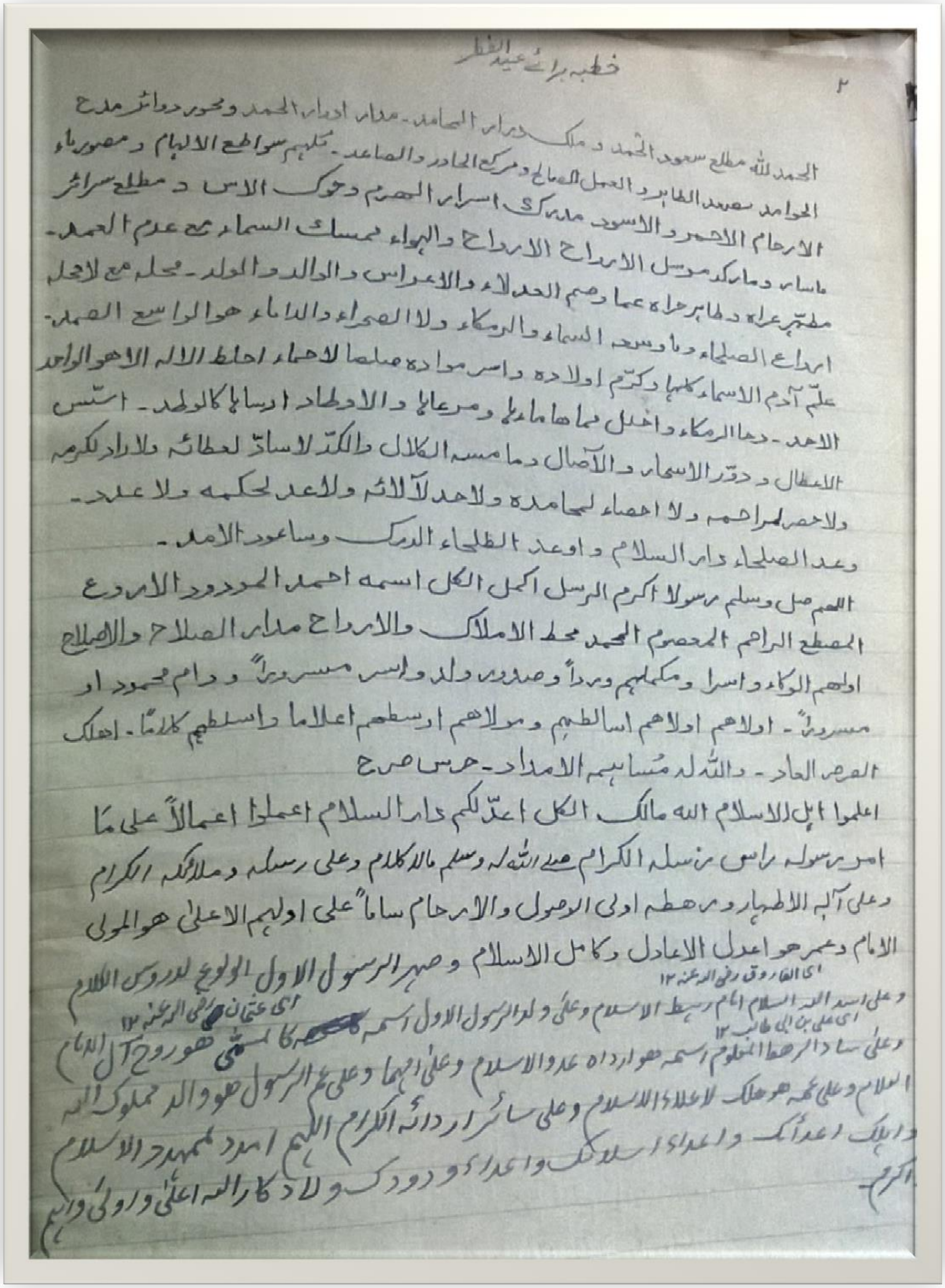
A register used by Allama Awaisi.



APPENDIX 24


خطبة عربية ①
لا إله إلا الله محمد رسول الله

APPENDIX 25



خطبہ برائے عید الفطر

٢

الحمد لله مطلع سعود الحمد و ملك دوائر المحامد - مدار ادوار الحمد ومحور دوائر مدح

الحوامد ومركع الحامد والصاعد - مكلمهم سواطع الالهام و مصور ماء

الحوامد سعيد الطاهر و العمل الصالح مدارك اسرار الحرم وحوك الاس و مطلع سرائر

الارحام الاحمر والاسود والارواح الارواح والهواء ممسك السماء مع عدم العمد -

ماساء وما كرموسل الارواح الحلاء والاعراس والوالد والولد - محلم مع لااجل

مطهر عراه و طاهر حراه عما وصم الحدلاء و الاعراس - هو الواسع الصمد -

ابداع الصلحاء وما وسعه السماء والرمكاء ولا الصحراء والدماء هو الواسع الصمد

علم آدم الاسماء كلها وكرم اولاده واسر مواده صلحا لاحصاء احاط الاله الا هو الواحد

الاحد - وما الرمكاء واخلل فما هاماله ومرعاها والاوطاد ارساها كالوطد - اسس

الاطلال و دور الاسماء والآصال وما مسه الكلال والكد لاساد لعطائه ولاراد لكرمه

ولاحصر لمراحمه ولا احصاء لمحامده ولاحد لآلائه ولاعد لحكمه ولا عدد -

وعد الصلحاء دار السلام واوعد الطلحاء الدرك وساعود الامد -

اللهم صل وسلم رسولا اكرم الرسل اكمل الكل اسمه احمد المحمود والاروع

المصطفى الراحم المعصوم المحمد محط الاملاك والارواح مدار الصلاح والاصلاح

اولهم الوكاء واسرا و مكملهم ورداً وصدورا ولد واسس مسرورا و دام محمود او

مسرورا - اولاهم اولاهم اسالطهم و مولاهم اوسطهم اعلاما واسلطهم كلاما - اهلك

الفرص العاد - والله له مساهم الامداد - حرس صرح

اعلموا اهل الاسلام الله مالك الكل اعد لكم دار السلام اعملوا اعمالا على ما

امر رسوله راس رسله الكرام صلى الله له وسلم مالا كلام وعلى رسله و ملائكه الكرام

وعلى آله الاطهار ورهطه اولى الوصول والارحام ساما على اولهم الاعلى هو المولى

الامام وعمر هو اعدل الاعادل وكامل الاسلام وصهر الرسول الاول الولوع لدروس الاسلام

اى الفاروق رضى الله عنه ١٢

وعلى اسد الله السلام امام رهط الاسلام وعلى ولد الرسول الاول اسمه [illegible] كالمسمى هو روح آل الامام

اى عثمان رضى الله عنه ١٢

اى على بن ابى طالب ١٢

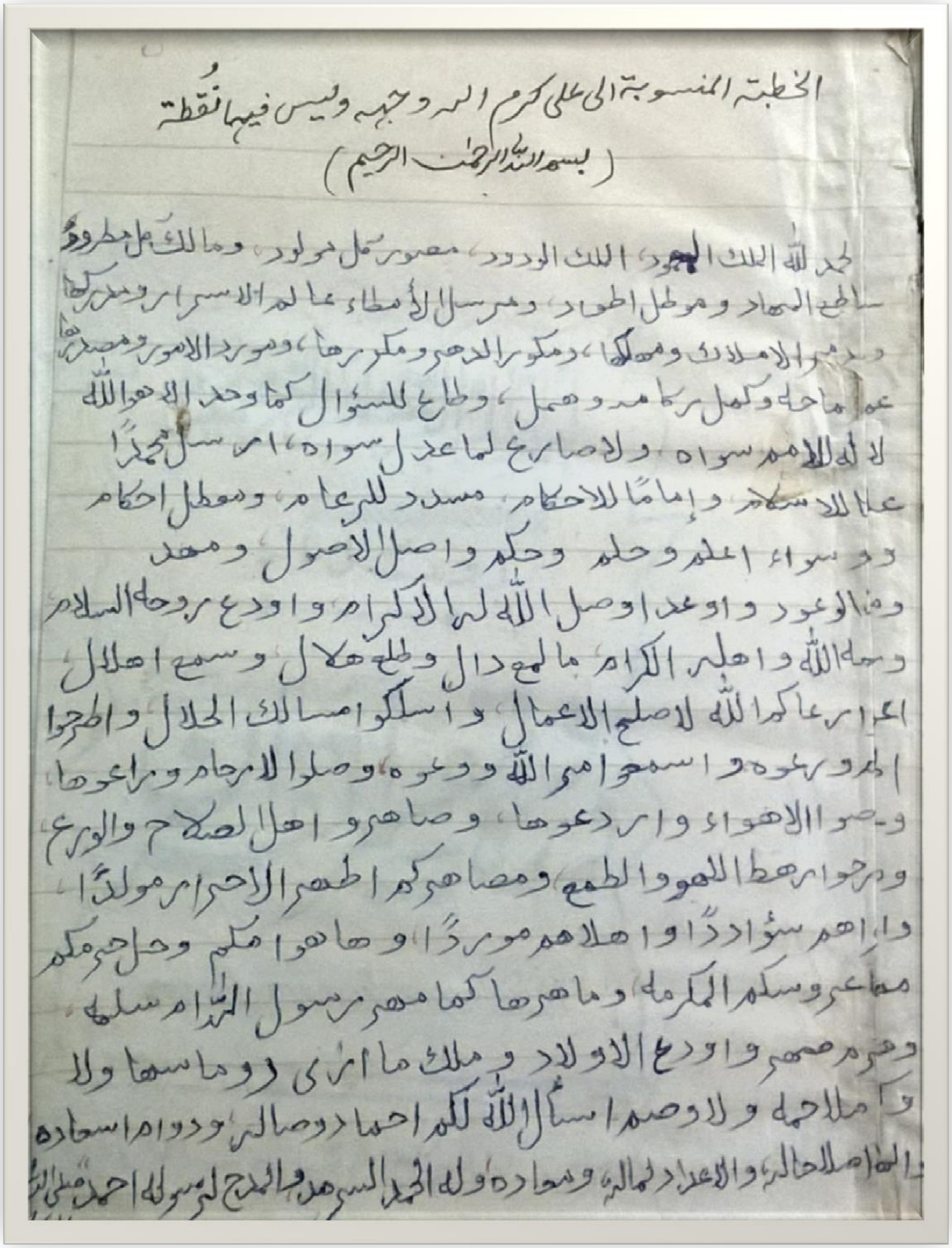
وعلى سادات رهط المعلوم اسمه هو ارداه عدو الاسلام وعلى امهما وعلى عم الرسول هو والد مملوك الله

السلام وعلى عمه هو هلك لاعلاء الاسلام وعلى سائر اولاده الكرام اللهم امدد لممهد الاسلام

واهلك اعدائك واعداء اسلامك واعداء ودودك ولاد كار الله اعلى واولى واهم

الكرم -

APPENDIX 26

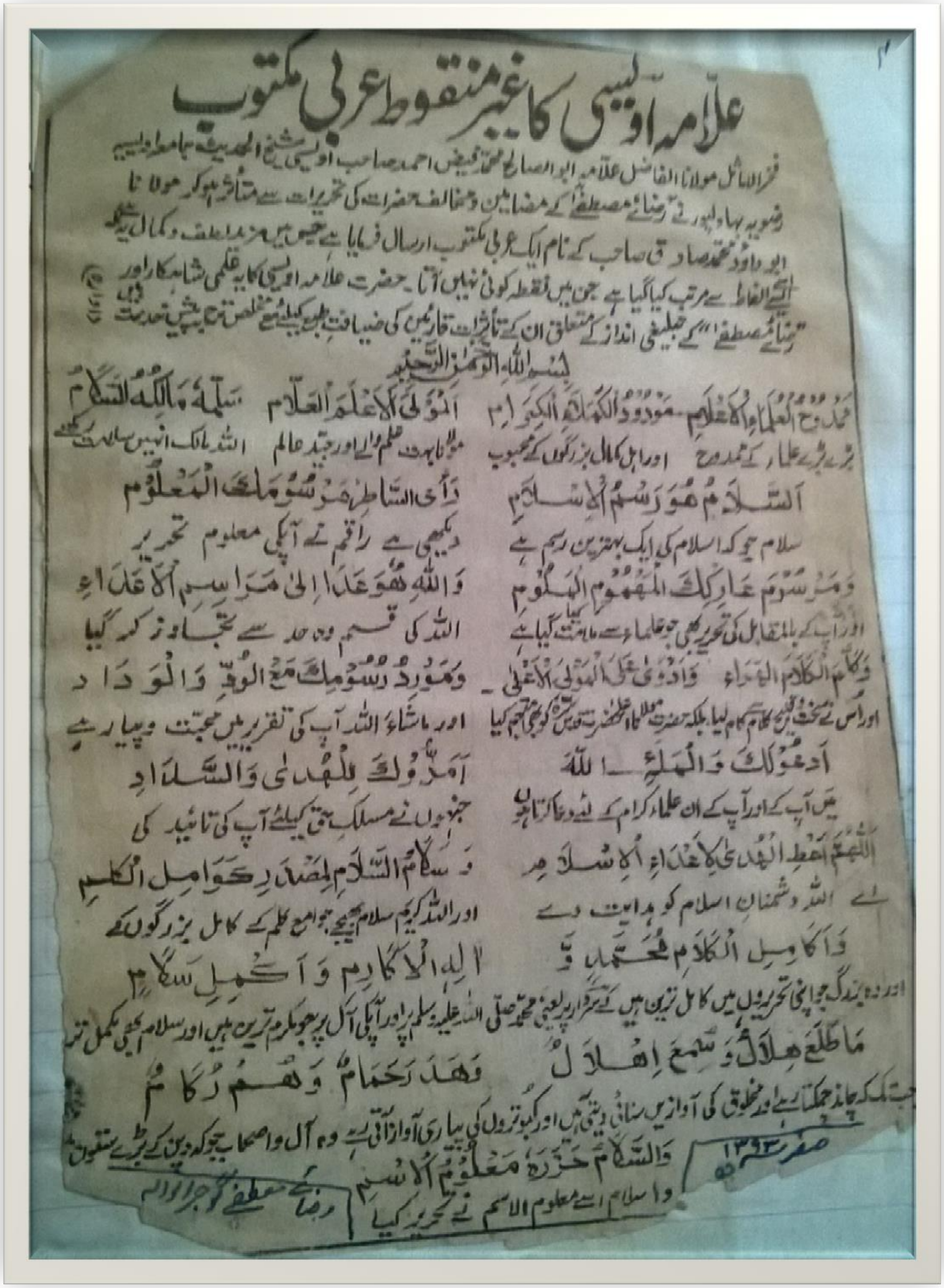


الخطبة المنسوبة الى علي كرم الله وجهه وليس فيها نقطة

(بسم الله الرحمن الرحيم)

الحمد لله الملك المحمود، المالك الودود، مصور كل مولود، ومآل كل مطرود
ساطح المهاد وموطد الأطواد، ومرسل الأمطار عالم الأسرار ومدركها
ومدمر الأملاك ومهلكها، ومكور الدهور ومكررها، ومورد الأمور ومصدرها
عم سماحه وكمل ركامه وهمل، وطاوع السؤال كما وحد الاه هو الله
لا إله للأمم سواه، ولا صادع لما عدل سواه، أرسل محمدا
علما للإسلام، وإماما للحكام، مسددا للرعاع، ومعطل أحكام
ود وسواع، أعلم وعلم، وحكم وأحكم، وأصل الأصول، ومهد
وأكد الوعود وأوعد، أوصل الله له الإكرام، وأودع روحه السلام
ورحم آله وأهله الكرام، ما لمع دال، وطلع هلال، وسمع إهلال
اعملوا رعاكم الله أصلح الأعمال، واسلكوا مسالك الحلال، واطرحوا
الحرام ودعوه، واسمعوا أمر الله وعوه، وصلوا الأرحام وراعوها
وعاصوا الأهواء واردعوها، وصاهروا أهل الصلاح والورع
وصارموا رهط اللهو والطمع، ومصاهركم أطهر الأحرار مولدا
وأسراهم سؤددا، وأحلاهم موردا، وها هو أمكم وحل حرمكم
مملكا عروسكم المكرمة، وما مهرها كما مهر رسول الله أم سلمة
وهو أكرم صهر، وأودع الأولاد، وملك ما أراد، وما سها ولا
وكم ملاحمه ولا وصم، أسأل الله لكم أحمد وصاله ودوام إسعاده
وألهم كلا إصلاح حاله، والإعداد لمآله ومعاده، وله الحمد السرمد والمدح لرسوله أحمد صلى الله

APPENDIX 27



علامہ اویسی کا غیر منقوط عربی مکتوب

فخر الاماثل مولانا الفاضل علامہ ابو الصالح محمد فیض احمد صاحب اویسی شیخ الحدیث جامعہ اویسیہ رضویہ بہاولپور نے "رضائے مصطفےٰ" کے مضامین و مخالف حضرات کی تحریرات سے متاثر ہو کر مولانا ابو داؤد محمد صادق صاحب کے نام ایک عربی مکتوب ارسال فرمایا ہے جس میں عزم لطف و کمال یہ ہے کہ ایسے الفاظ سے مرتب کیا گیا ہے جن میں نقطہ کوئی نہیں آتا۔ حضرت علامہ اویسی کا یہ علمی شاہکار اور "رضائے مصطفےٰ" کے تبلیغی انداز کے متعلق ان کے تاثرات قارئین کی ضیافت طبع کیلئے مع مختصر ترجمہ پیش خدمت ہیں۔

بسم اللہ الرحمٰن الرحیم

مَمْدُوْحُ الْعُلَمَاءِ الْاَعْلَامِ ۔ مَوْدُوْدُ الْكُمَّلِ الْكِرَامِ — اَلْمَوْلٰى الْاَعْلَمُ الْعَلَّامُ ۔ سَلَّمَهُ اللّٰهُ السَّلَامُ

بڑے بڑے علماء کے ممدوح اور اہل کمال بزرگوں کے محبوب — مولانا بہت علم والے اور جید عالم — اللہ مالک انہیں سلامت رکھے

اَلسَّلَامُ هُوَ رَسْمُ الْاِسْلَامِ — رَاٰی السَّاطِرُ رُسُوْمَكَ الْمَعْلُوْمَ

سلام جو کہ اسلام کی ایک بہترین رسم ہے — دیکھی ہے راقم نے آپکی معلوم تحریر

وَمَرْسُوْمَ عَارِكَ الْمَهْمُوْمَ الْمَكْلُوْمَ — وَاللّٰهِ هُوَ عَدَا اِلٰى مَرَاسِمِ الْاَعْدَاءِ

اور آپ کے بالمقابل کی تحریر بھی جو علماء سے مذمت کیا گیا ہے — اللہ کی قسم وہ حد سے تجاوز کر گیا

وَكَلَامَ الْعَدَاءِ وَاَدْرٰی عَلَی الْمَوْلَى الْاَعْلٰی ۔ — وَمَوْرِدُ رُسُوْمِكَ مَعَ الْوُدِّ وَالْوِدَادِ

اور اس نے سخت قبیح کلام کام لیا بلکہ حضرت مولانا اعلیٰحضرت قدس سرہ کو بھی متہم کیا — اور ماشاءاللہ آپ کی تقریریں محبت و پیار سے

اَدْعُوْلَكَ وَالْعُلَمَاءِ الله — اَمَرُوْا لَكَ لِلْهُدٰى وَالسَّدَادِ

میں آپ کے اور آپ کے ان علماء کرام کے لئے دعا کرتا ہوں — جنہوں نے مسلک حق کیلئے آپ کی تائید کی

اَللّٰهُمَّ اَعْطِ الْهُدٰى لِاَعْدَاءِ الْاِسْلَامِ — وَسَلَّمَ السَّلَامُ لِمَصَادِرِ كَوَامِلِ الْكَلِمِ

اے اللہ دشمنان اسلام کو ہدایت دے — اور اللہ کریم سلام بھیجے جوامع کلم کے کامل بزرگوں کو

وَاَكَامِلِ الْكَلَامِ مُحَمَّدٍ — وَاٰلِهِ الْاَكَارِمِ وَاَكْمَلِ سَلَامٍ

اور وہ بزرگ جو اپنی تحریروں میں کامل ترین ہیں کے سردار پر یعنی محمد صلی اللہ علیہ وسلم پر اور آپکی آل پر جو مکرم ترین ہیں اور سلام بھی مکمل تر

مَا طَلَعَ هِلَالٌ وَسُمِعَ اِهْلَالٌ — وَهَدَرَ حَمَامٌ وَهُمْ رُكَّامٌ

جب تک کہ چاند چمکتا رہے اور مخلوق کی آوازیں سنائی دیتی ہیں اور کبوتروں کی پیاری آواز آتی رہے وہ آل و اصحاب جو کہ دین کے بڑے ستون ہیں

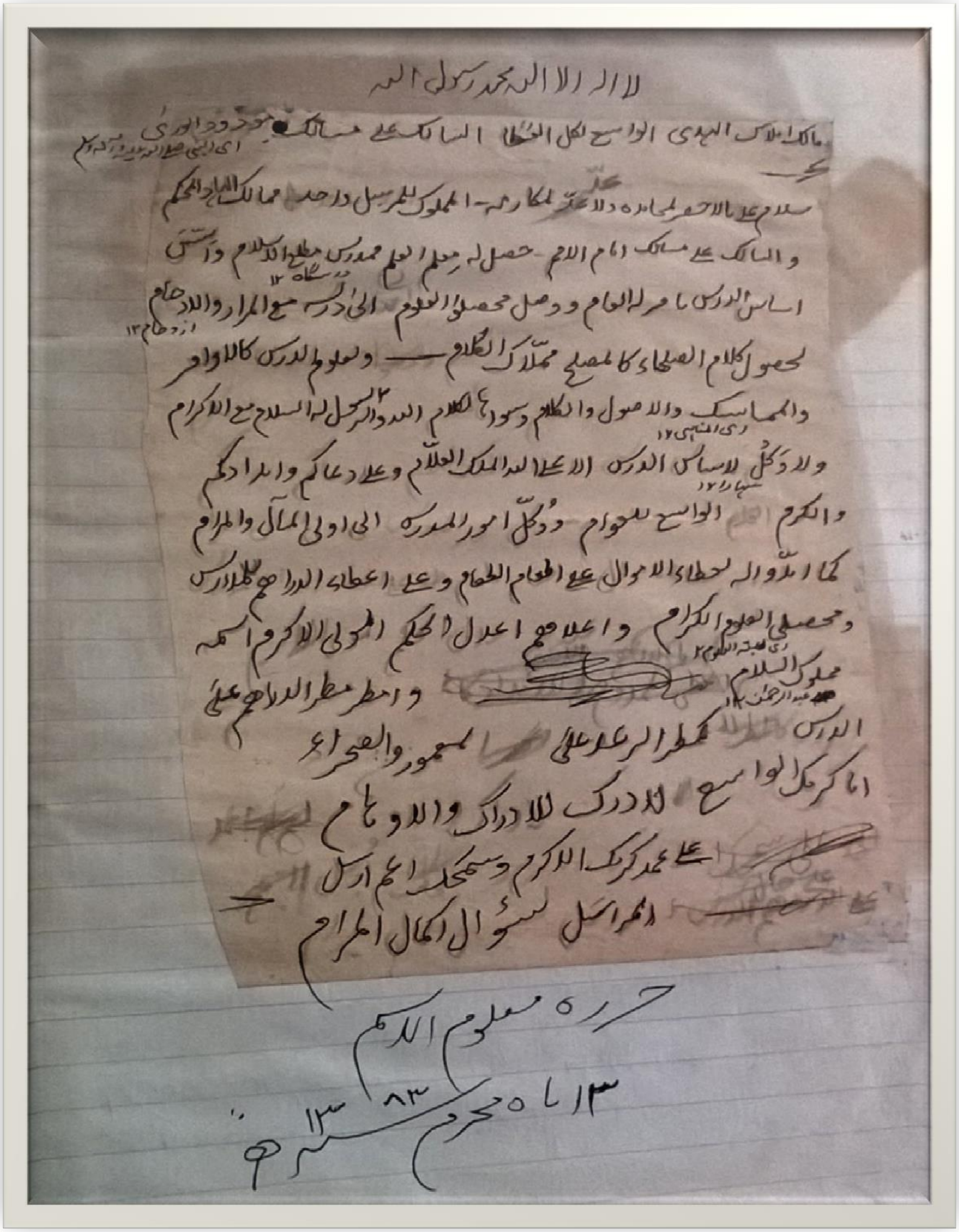
وَالسَّلَامُ حَرَّرَهُ مَعْلُوْمُ الْاِسْمِ

والسلام اسے معلوم الاسم نے تحریر کیا

صفر ۱۳۹۳ھ

رضائے مصطفےٰ گوجرانوالہ

APPENDIX 28



لا اله الا الله محمد رسول الله

مالک املاک الهدی الواسع لکل الخطا السالک علی مسالک موجود الوری

سلام علی بالاحترام [illegible] لمکارمه - المملوک للمرسل واحد ممالک [illegible] المحکم

و السالک علی مسالک امام الامم حصل له معلم العلم ممدرس [illegible] الکلام [illegible]

اساس الدرس بامر العام و وصل محصول العلوم الی درس مع المراد والازدحام

لحصول کلام الصلحاء کالمصلح مملاک الکلام — و معلوم الدرس کالاوامر

والمماسک والاصول والکلام [illegible] الکلام [illegible] السلام مع الاکرام

ولا دخل لاساس الدرس الا عطاء الملک العلام و علی دعائکم وامدادکم

والکرم [illegible] الواسع للعوام و دخل امور المدرسه الی اولی الممال والمرام

کما [illegible] لعطاء الاموال علی الطعام الطعام و علی اعطاء الدراهم للدارس

و محصلی العلوم الکرام و اعلاهم اعدال الحکم المولی الاکرم اسمه

مملوک السلام

و امطر مطر الدراهم علی [illegible]

الدرس کمطر الرعد علی المعمور والصحراء

اما کرمکم الواسع لا درک للادراک والاوهام

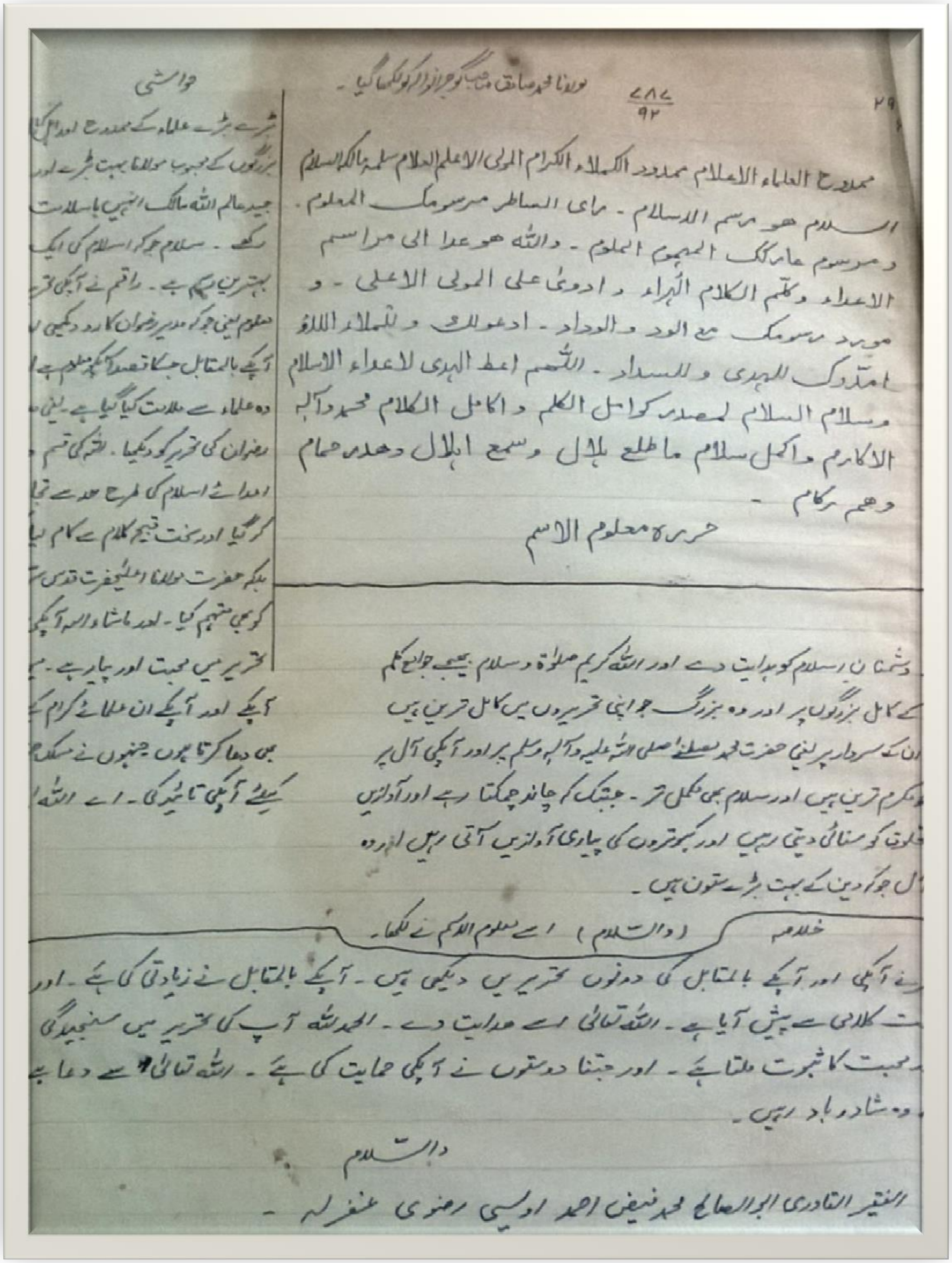
علی محمد کرمک الاکرم وسمحک ایها ارسل

المراسل لسؤال اکمال المرام

حرره معلوم الکم

۱۳ / ۵ محرم ۸۳ ۱۳ ھ

APPENDIX 29



مولانا محمد صادق صاحب کو جوابا لکھا گیا ۔

۲۸۷/۹۲ — ۲۹

ممدوح العلماء الاعلام ممدود الکملاء الکرام المولی الاعلم العلام سلمه ربه الکریم السلام
السلام هو رسم الاسلام - مای السطر مرسومك المعلوم .
وموسوم عادلك الحیمون العلوم - والله هو عدا الی مراسم
الاعداء وکلم الکلام الهراء وادوی علی المولی الاعلی - و
مورد رسومك مع الود والوداد - ادعولك وللعلماء اللاذ
امتدوك الهدی وللسداد - اللهم اعط الهدی لاعداء الاسلام
وسلام السلام لمصدر کوامل الکلم واکامل الکلام محمد وآله
الاکارم واکمل سلام ماطلع هلال وسمع اهلال وهدر حمام
وهم رکام -

حررہ معلوم الاسم

حواشی

بڑے بڑے علماء کے ممدوح اور ... بزرگوں کے محبوب مولانا بہت بڑے اور ... حمید عالم اللہ مالک انہیں باسلامت رکھے ۔ سلام جو کہ اسلام کی ایک بہترین رسم ہے ۔ راقم نے آپکی تحریر ... معلوم یعنی جو کہ مدیر رضوان کا رد دیکھی ... آپکے بالمقابل جسکا قصدا آپکو معلوم ہے ... وہ علماء سے ملامت کیا گیا ہے ۔ یعنی ... رضوان کی تحریر کو دیکھا ۔ اللہ کی قسم ... اعدائے اسلام کی طرح حد سے تجا... کر گیا اور سخت قبیح کلام سے کام لیا ... بلکہ حضرت مولانا اعلیحضرت قدس سرہ ... کو بھی متہم کیا ۔ اور ماشاء اللہ آپکی ... تحریر میں محبت اور پیار ہے ۔ میں ... آپکے اور آپکے ان علمائے کرام کے ... بھی دعا کرتا ہوں جنہوں نے مسلک ... کیلئے آپکی تائید کی ۔ اے اللہ ...

دشمنانِ اسلام کو ہدایت دے اور اللہ کریم صلوٰۃ وسلام بھیجے جامع کلم
کے کامل بزرگوں پر اور وہ بزرگ جو اپنی تحریروں میں کامل ترین ہیں
ان کے سردار پر یعنی حضرت محمد مصطفےٰ صلی اللہ علیہ وآلہ وسلم پر اور آپکی آل پر
جو مکرم ترین ہیں اور سلام بھی مکمل تر - جبتک کہ چاند چمکتا رہے اور آوازیں
مخلوق کو سنائی دیتی رہیں اور کبوتروں کی پیاری آوازیں آتی رہیں اور وہ
بادل جو کہ دین کے بہت بڑے ستون ہیں ۔

(والسلام) اسے معلوم الاسم نے لکھا ۔

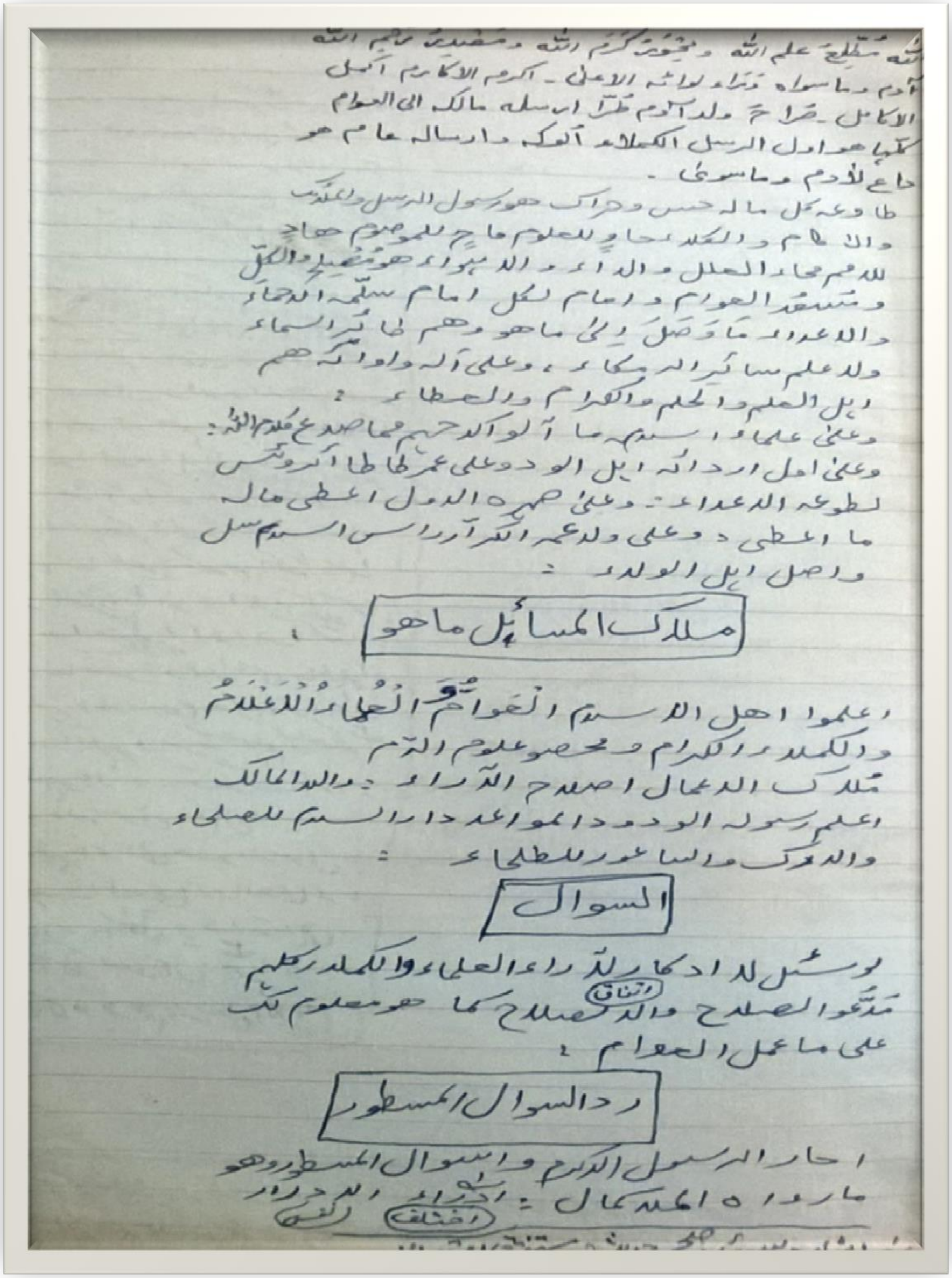
خلاصہ

... نے آپکی اور آپکے بالمقابل کی دونوں تحریریں دیکھی ہیں ۔ آپکے بالمقابل نے زیادتی کی ہے ۔ اور
... کلامی سے پیش آیا ہے ۔ اللہ تعالیٰ اسے ہدایت دے ۔ الحمد للہ آپ کی تحریر میں سنجیدگی
اور محبت کا ثبوت ملتا ہے ۔ اور جتنا دوستوں نے آپکی حمایت کی ہے ۔ اللہ تعالیٰ سے دعا ہے
وہ شاد و آباد رہیں ۔

والسلام

الفقیر القادری ابو الصالح محمد فیض احمد اویسی رضوی غفرلہ ۔

APPENDIX 30



[illegible]

دائم لآدم وما سوى .

[illegible]

ملاك المسائل ما هو

اعلموا اهل الاسلام العوام والعلماء الاعلام

والكملاء الكرام [illegible]

[illegible]

[illegible]

[illegible]

السوال

[illegible]

[illegible] كما هو معلوم [illegible]

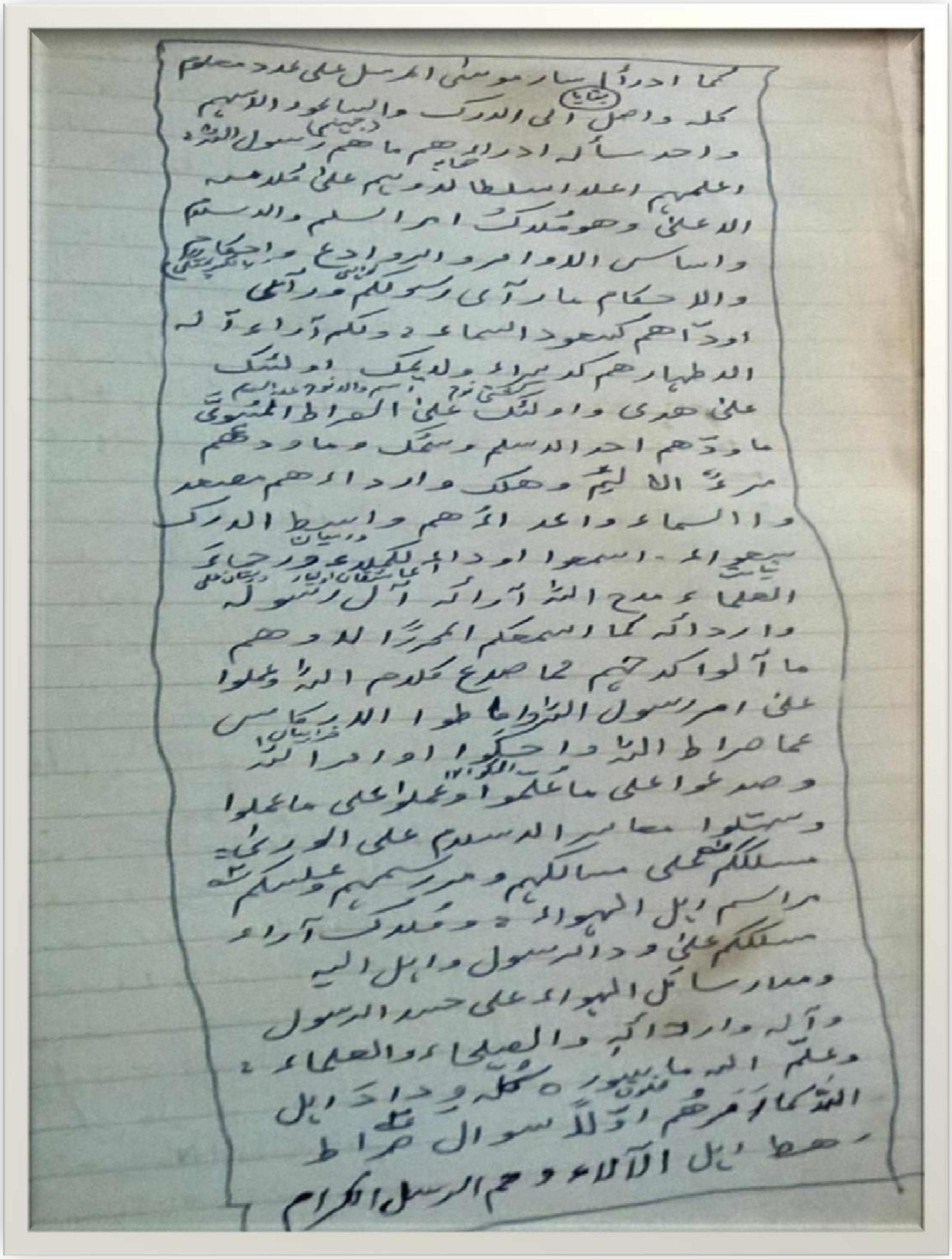
على ما عمل العوام

رد السوال المسطور

[illegible] السوال المسطور وهو

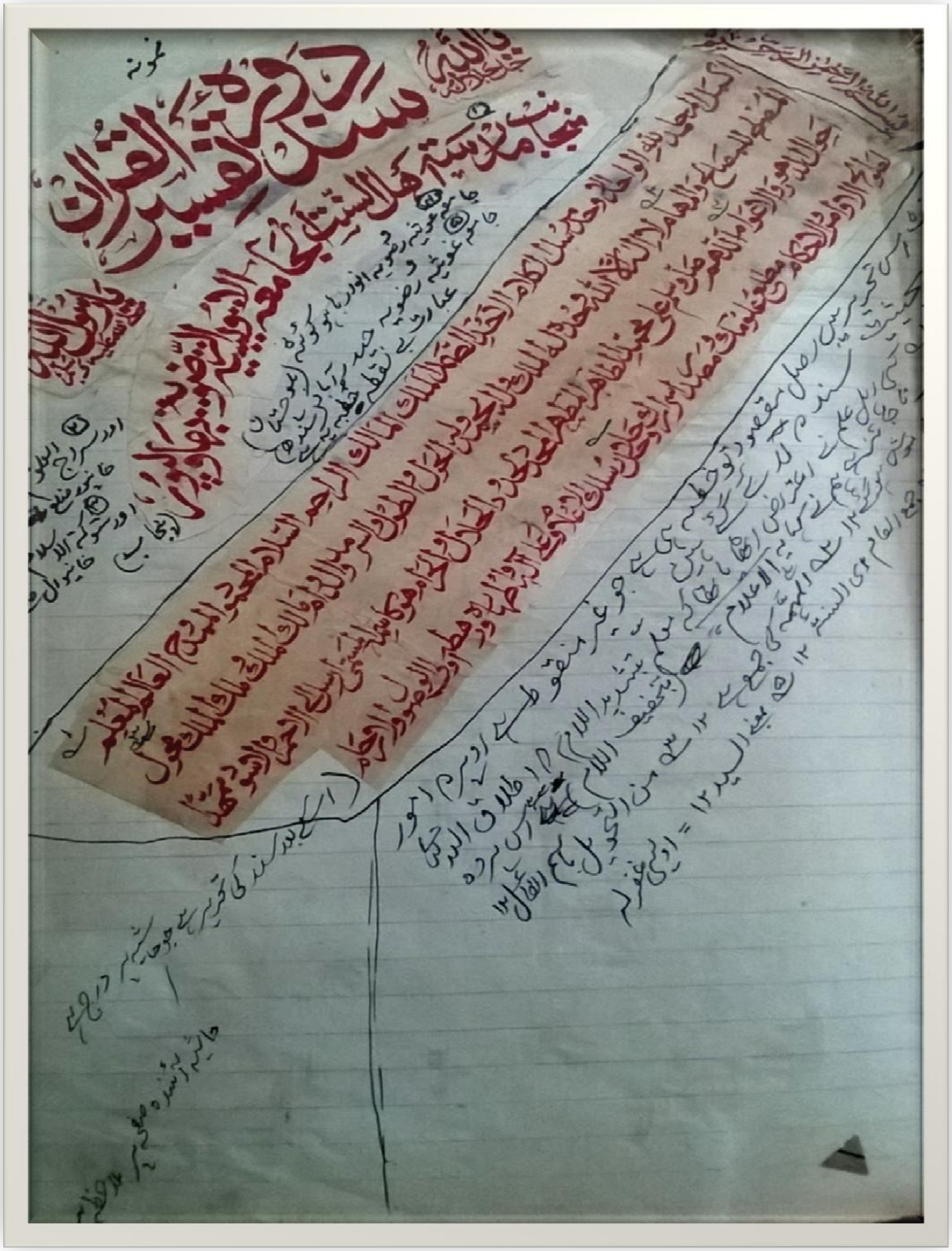
[illegible]

APPENDIX 31

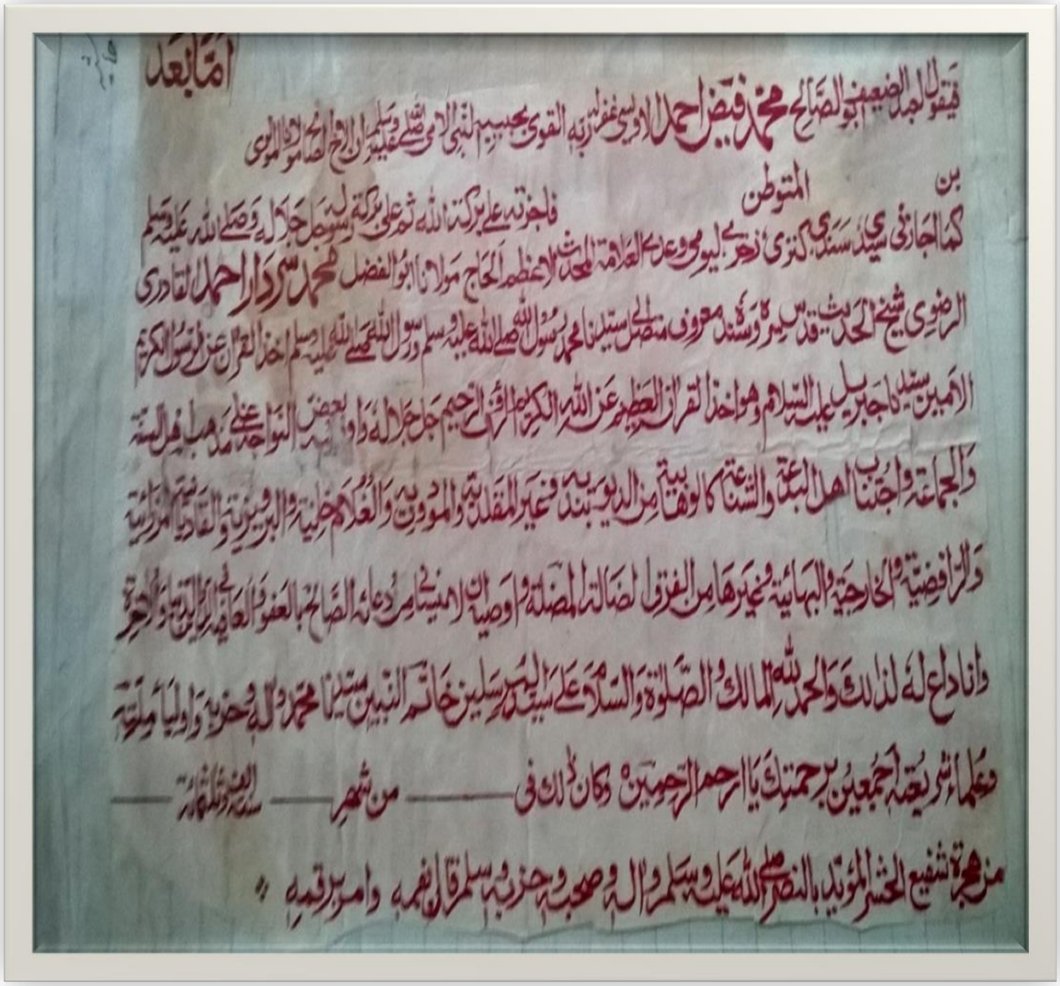


كما ادراك اسار موسى المرسل على عدد معلوم
كله واصل الى الدرك والسابحود الاسم
واحد سأله ادراكهم ماهم رسول الله
وعلمهم اعلاء اسلطا لدعيهم على كلامه
الاعلى وهو مدرك امر السلم والاسلام
واساس الاوامر والرواح واحكامكم
والاحكام ما رآى رسولكم محمد آتى
اوداهم كسعود السماء ودكلم آراءه آله
الاطهار هم كبراء ولايمك اولئك
على هدى واولئك على الصراط المستوى
ما وادهم احد الاسلم وسمك وما ودهم
مرءة الا ليم وهكك واردادهم مصعد
والسماء واعد اذهم واسبط الدرك
سبحوا له - اسمعوا اوداء الكبرى وحاكم
العلماء ومدح الله آراءه آل رسوله
واردائه كما اسمعكم المحرزا الاوهم
ما آلوا كدحهم كما صدع كلام الله وعملوا
على امر رسول الله طوا الابر كاس
كما صراط الله واحكموا اوامر الله
وصدعوا على ما علموا وعملوا على ما عملوا
وسبلوا معابر الاسلام على الوريه
مسلكم على مسالكهم ومرسمهم عليكم
مراسم اهل الهوالد ومدرك آراء
مسلكم على ود الرسول واهل البيت
ومدار سائل الهواد على حسد الرسول
وآله واردائه والصلحاء والعلماء
وعلم الله ما يسور شكله وحداك اهل
الله كما امرهم اولا رسول الله صراط
وهط اهل الالاء وهم الرسل الكرام

APPENDIX 32



APPENDIX 33



أما بعد

فيقول العبد الضعيف أبو الصالح محمد فيض أحمد الأويسي غفر له ربه القوي بحبيبه النبي الأمي صلى الله عليه وسلم إن الأخ الصالح المولوي

بن المتوطن

كما أجازني سيدي وسندي وكنزي وذخري ليومي وغدي العلامة المحدث الأعظم الحاج مولانا أبو الفضل محمد سردار أحمد القادري فأجزته على بركة الله ثم على بركة رسوله جل جلاله وصلى الله عليه وسلم

الرضوي شيخ الحديث قدس سره وسنده معروف متصل إلى سيدنا محمد رسول الله صلى الله عليه وسلم ورسول الله صلى الله عليه وسلم أخذ القرآن عن الرسول الكريم

الأمين سيدنا جبريل عليه السلام وهو أخذ القرآن العظيم عن الله الكريم الرؤف الرحيم جل جلاله وأوصيه بعض النواجذ على مذهب أهل السنة

والجماعة واجتناب أهل البدعة والشناعة كالوهابية من الديوبندية وغير المقلدية والمودودية والغلام أحمدية والبرويزية والقاديانية المرزائية

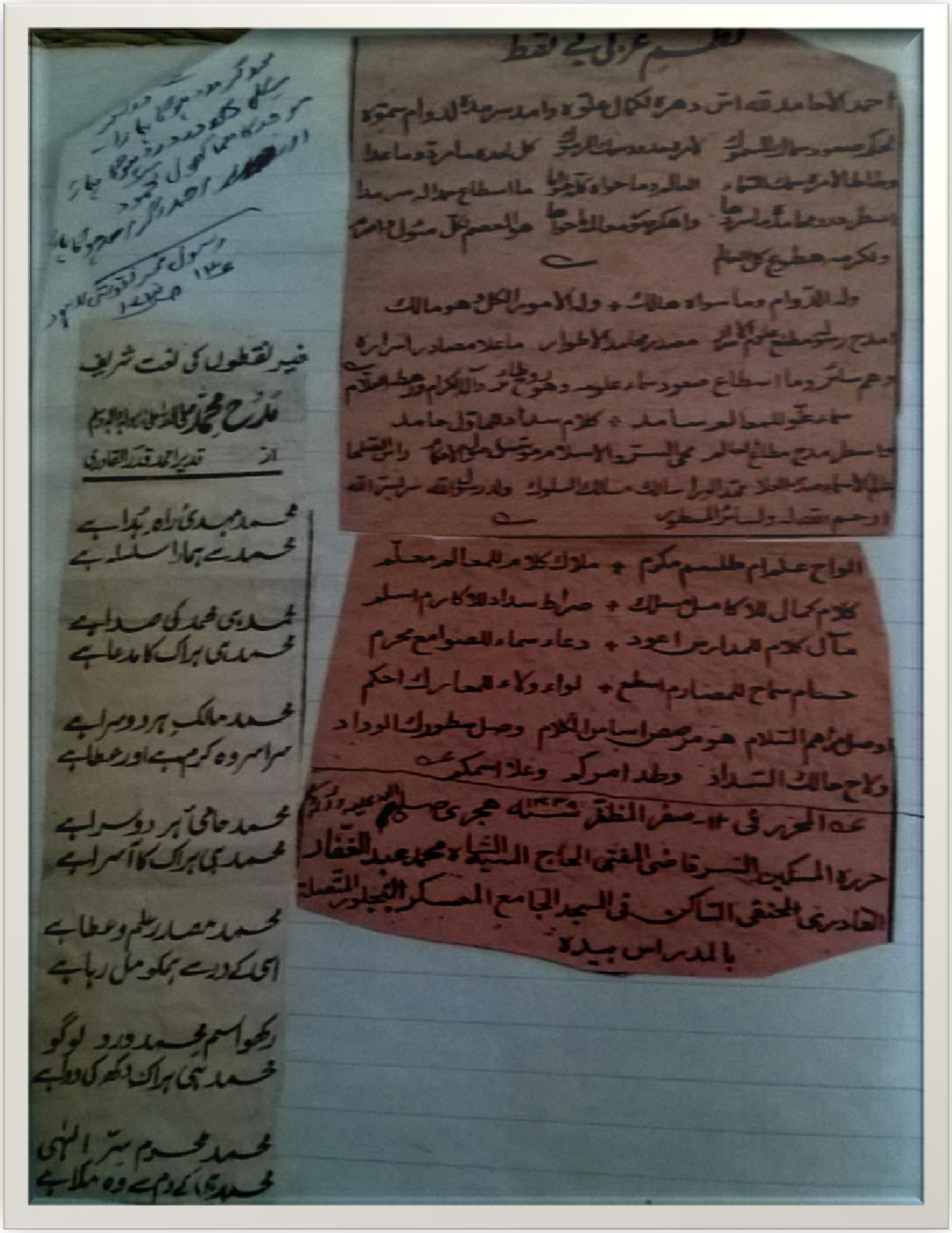
والرافضية والخارجية والبهائية وغيرها من الفرق الضالة المضلة وأوصيه أن لا ينساني من دعائه الصالح بالعفو والعافية في الدين والآخرة

وأنا داع له لذلك والحمد لله المالك والصلوة والسلام على سيد المرسلين خاتم النبيين سيدنا محمد وآله وصحبه وحزبه وأولياء ملته

وعلماء شريعته أجمعين برحمتك يا أرحم الراحمين وكان ذلك في ———— من شهر ———— سنة [illegible] ————

من هجرة شفيع الحشر المؤيد بالنصر صلى الله عليه وسلم وآله وصحبه وحزبه وسلم قاله بفمه وأمر برقمه

APPENDIX 34



نظم غزل بے نقط

خیر لقطوں کی نعت شریف

مدح محمد صلی اللہ علیہ وسلم

از نذیر احمد قدر القادری

محمد مہدیٔ راہ ہدا ہے
محمد سے ہمارا سلسلہ ہے

محمد ہی محمد کی صدا ہے
محمد ہی ہر اک کا مدعا ہے

محمد مالک ہر دوسرا ہے
سراسر وہ کرم ہے اور عطا ہے

محمد حامیٔ ہر دوسرا ہے
محمد ہی ہر اک کا آسرا ہے

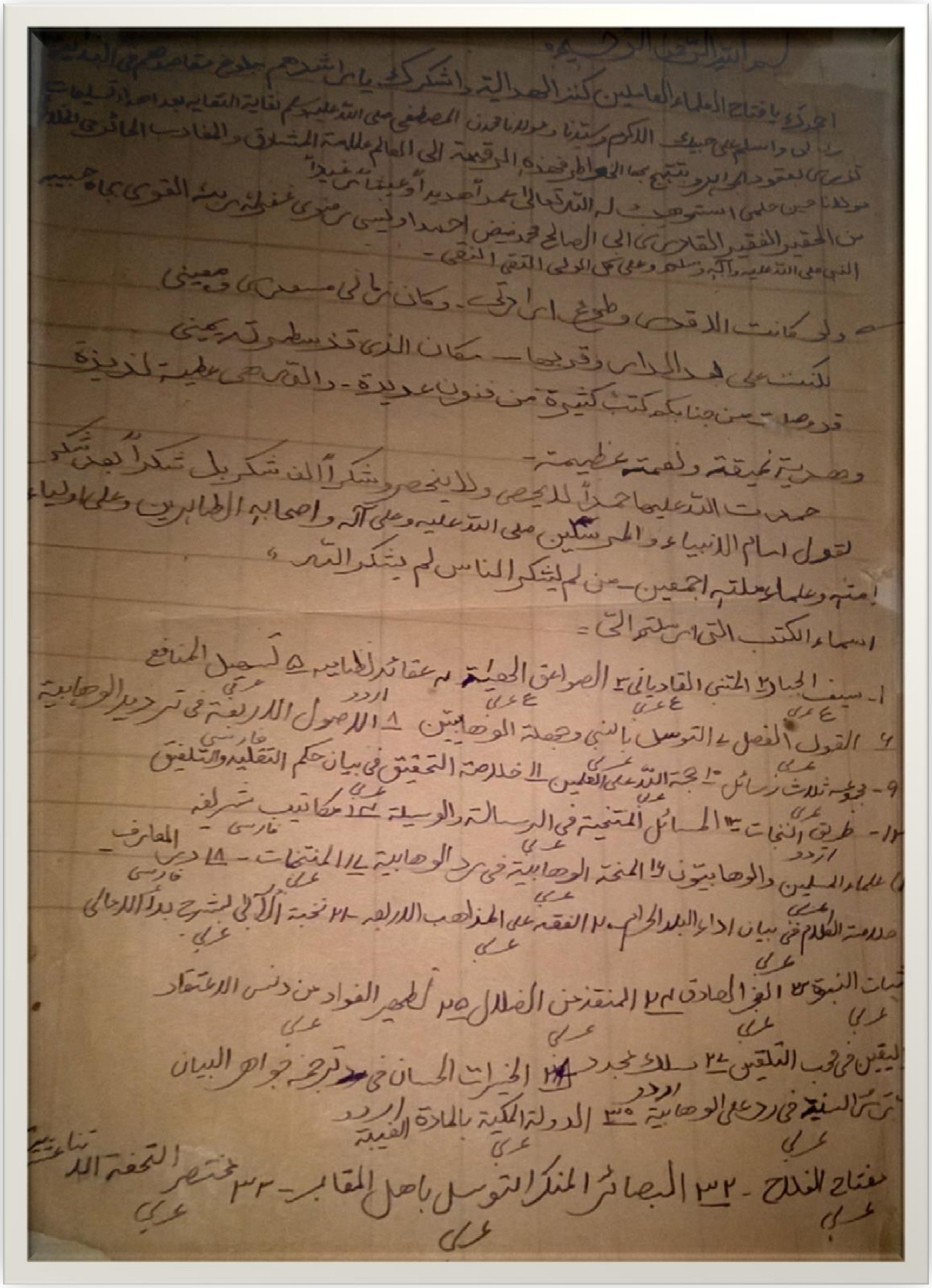
محمد مصدر علم و عطا ہے
اسی کے در سے ہمکو مل رہا ہے

رکھو اسم محمد ورد لوگو
محمد ہی ہر اک دکھ کی دوا ہے

محمد محرم سر الٰہی
محمد ہی کے دم سے وہ ملا ہے

حررہ المسکین ... القاضی المفتی الحاج السید محمد عبد الغفار
القادری الحنفی الساکن فی المسجد الجامع المعسکر البنجلور المتصل
بالمدراس بیدہ

APPENDIX 35



بسم الله الرحمن الرحيم

احمدك يا فتاح العلماء العاملين كنز الهداية واشكرك يا من اشدهم بطوع مقاصدهم في البداية

واصلي واسلم على حبيبك الاكرم وسيدنا ومولانا محمد المصطفى صلى الله عليه وسلم لغاية النهاية بعد اهداء تسليمات

كالدرر العقود الجواهر تتبع بها العطر فهذه الرقيمة الى العالم علامة المشارق والمغارب الحائز في الفلا

مولانا حسين حلمي استوهب له الله تعالى عمراً مديداً وعيشاً رغيداً

من الحقير الفقير المقادري الى الصالح محمد فيض احمد اويسي رضوي غفر له ربه القوي بجاه حبيبه

النبي صلى الله عليه وآله وسلم وعلى كل الولي التقي النقي -

ولو كانت الاقصى وطوع اي ارضي - وكان زماني مسعدي في جميعي

لكنت على حد الدار وقربها - مكان الذي تذ سطو كريمين

قد وصلت من جنابكم كتب كثيرة من فنون عديدة - والتي هي عطية لذيذة

وهدية انيقة ونعمة عظيمة - شكراً الف شكر بل شكراً بعد شكر

حمدت الله عليها حمداً لا يحصى ولا ينحصر - وعلى اولياء

لقول امام الانبياء والمرسلين صلى الله عليه وعلى آله واصحابه الطاهرين

امته وعلماء ملته اجمعين - من لم يشكر الناس لم يشكر الله "

اسماء الكتب التي ارسلتم الي =

١- سيف الجبار ٢ المتنبي القادياني ٣ الصواعق الالهية ٤ عقائد النظامية ٥ تسهيل المنافع

٦ القول الفصل ٧ التوسل بالنبي وجهلة الوهابيين ٨ الاصول الاربعة في ترديد الوهابية

٩ - مجموعة ثلاث رسائل ١٠ حجة الله على العالمين ١١ خلاصة التحقيق في بيان حكم التقليد والتلفيق

١٢ - طريق النجاة ١٣ المسائل المنتخبة في الرسالة والوسيلة ١٤ مكاتيب شريفه

١٥ علماء المسلمين والوهابيون ١٦ المنحة الوهبية في رد الوهابية ١٧ المنتخبات - ١٨ درر المعارف

١٩ خلاصة الكلام في بيان امراء البلد الحرام ٢٠ الفقه على المذاهب الاربعة - ٢١ نخبة اللآلي لشرح بدء الامالي

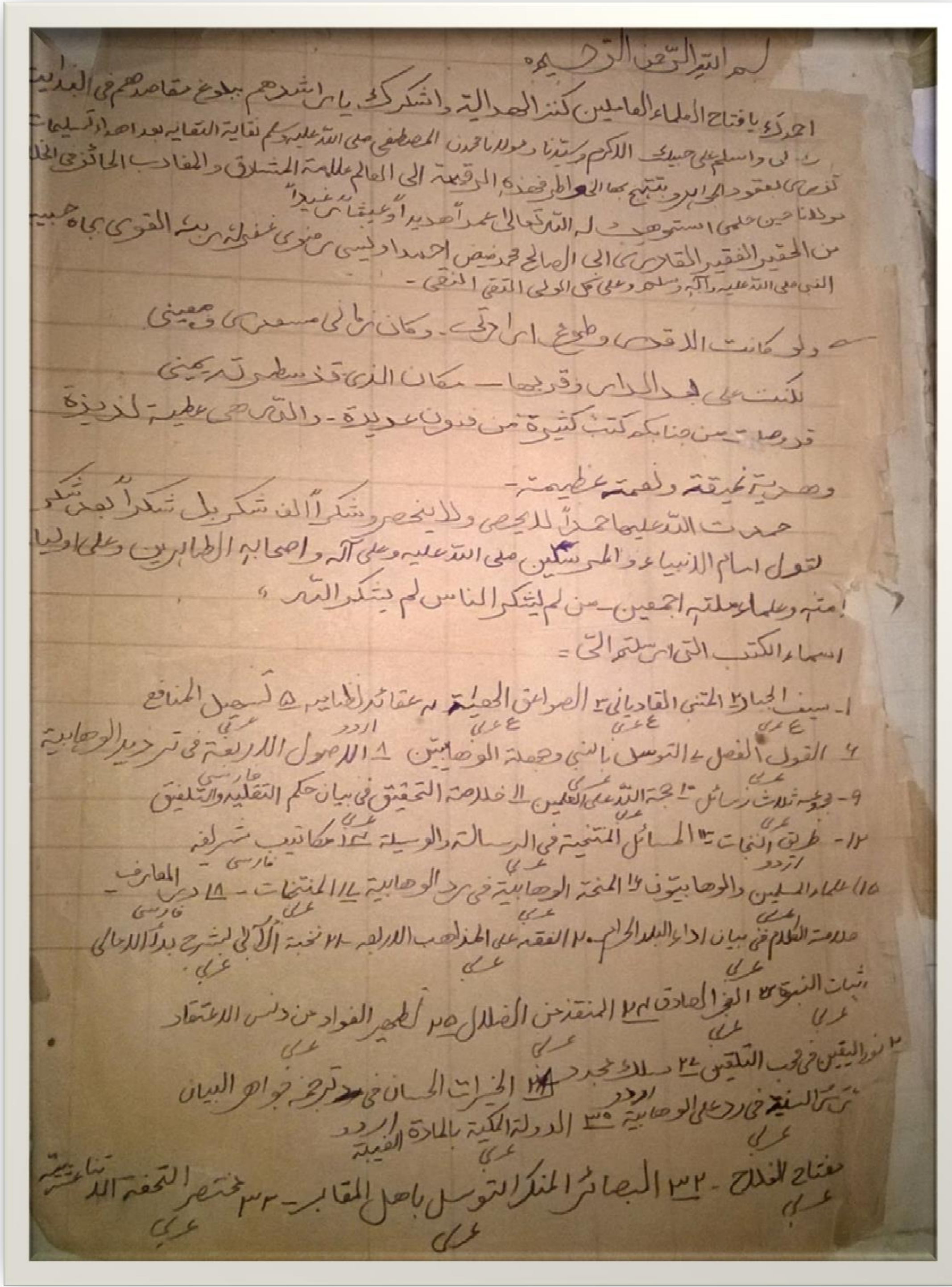
٢٢ اثبات النبوة ٢٣ الجواب الصادق ٢٤ المنقذ من الضلال ٢٥ تطهير الفؤاد من دنس الاعتقاد

٢٦ اليقين في وجوب التلقين ٢٧ سلك مجدد ٢٨ الخيرات الحسان في ترجمة جواهر البيان

٢٩ سيف السنية في رد على الوهابية ٣٠ الدولة المكية بالمادة الغيبية

٣١ مفتاح الفلاح - ٣٢ البصائر لمنكر التوسل باهل المقابر - ٣٣ مختصر التحفة الاثنا عشرية

APPENDIX 36



بسم الله الرحمن الرحيم

احمدك يا فتاح العلماء العاملين كنز الهداية واشكرك يا من اشدهم ببلوغ مقاصدهم في البداية

[illegible] لي واسلم على حبيبك الاكرم وسيدنا ومولانا محمد المصطفى صلى الله عليه وسلم نهاية النهاية بعد اهداء التسليمات

[illegible] العقود الجواهر وتتبع بها الجواهر فهذه الرقيمة الى العالم علامة المشارق والمغارب الحائز في الخلا

مولانا [illegible] حلمي استوهب له الله تعالى عمراً مديداً وعيشاً رغيداً

من الحقير الفقير القادري الى الصالح محمد فيض احمد اويسي رضوي غفرله ربه القوي بجاه حبيبه

النبي صلى الله عليه وآله وسلم وعلى كل الولي التقي النقي -

ولو كانت الاقصى وطوع اراحتي - وكان زماني مسعدي و [illegible]

لكنت على بعد الدار وقربها - مكان الذي قد سطرته يميني

قد وصلت من جنابكم كتب كثيرة من فنون عديدة - والتي هي عطية لذيذة

وهدية انيقة ونعمة عظيمة -

حمدت الله عليها حمداً لا يحصى ولا ينحصر وشكراً الف شكر بل شكراً بعد شكر

لقول امام الانبياء والمرسلين صلى الله عليه وعلى آله واصحابه الطاهرين وعلى اوليا

امته وعلماء ملته اجمعين - من لم يشكر الناس لم يشكر الله "

اسماء الكتب التي ارسلتم الي =

١- سيف الجبار ٢- المتنبي القادياني ٣- الصواعق الالهية ٤- عقائد الوهابية ٥- تسهيل المنافع

عربي ٤ عربي ٤ عربي اردو عربي

٦ القول الفصل ٧- التوسل بالنبي وجهلة الوهابيين ٨- الاصول الاربعة في ترديد الوهابية

عربي فارسي

٩- مجموعة ثلاث رسائل ١٠- حجة الله على العالمين ١١- خلاصة التحقيق في بيان حكم التقليد والتلفيق

عربي عربي عربي

١٢- طريق النجاة ١٣- المسائل المنتخبة في الرسالة والوسيلة ١٤- مكاتيب شريفه

اردو عربي فارسي -

١٥) علماء المسلمين والوهابيون ١٦- المنحة الوهبية في رد الوهابية ١٧- المنتخبات - ١٨- درس المعارف -

عربي عربي عربي فارسي

خلاصة الكلام في بيان امراء البلد الحرام ٢٠- الفقه على المذاهب الاربعة ٢١- نخبة اللآلي لشرح بدء الامالي

عربي عربي عربي

اثبات النبوة ٢٣- الجواب الصادق ٢٤- المنقذ من الضلال ٢٥- تطهير الفؤاد من دنس الاعتقاد

عربي عربي عربي عربي

٢ نور اليقين في مبحث التلقين ٢٧- سلاك مجدد [illegible] ٢٨- الخيرات الحسان في [illegible] ترجمة جواهر البيان

اردو

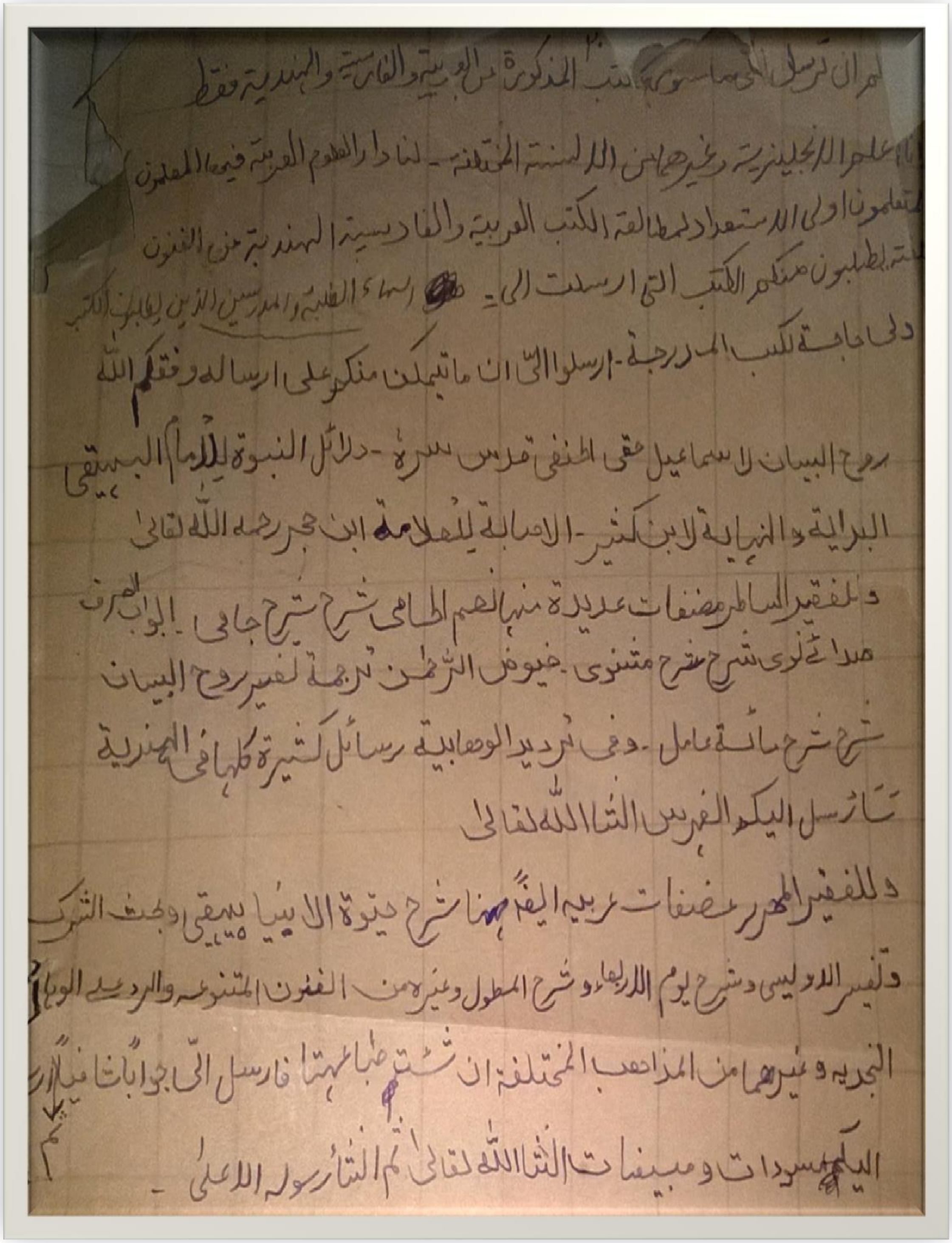
[illegible] السيف في رد على الوهابية ٣٠- الدولة المكية بالمادة الغيبية اردو

عربي عربي

مفتاح الفلاح - ٣٢- البصائر المنكر التوسل باهل المقابر - ٣٣ مختصر التحفة الاثنا عشرية

عربي عربي عربي

APPENDIX 37



لم ان ترسل الى ما سوى الكتب المذكورة من العربية والفارسية والهندية فقط

ان علوم الانجليزية وغيرها من الالسنة المختلفة - لنا دار العلوم العربية فيها المعلمون

المتعلمون اولى الاستعداد لمطالعة الكتب العربية والفارسية والهندية من الفنون

ستة يطلبون منكم الكتب التي ارسلت الي - اسماء الطلبة والمدرسين الذين يطلبون الكتب

دلي حاجة للكتب المدرجة - ارسلوا الي ان ما تيسر لكن منكم على ارساله وفقكم الله

روح البيان لاسماعيل حقي الحنفي قدس سره - دلائل النبوة للامام البيهقي

البداية والنهاية لابن كثير - الاصابة للعلامة ابن حجر رحمه الله تعالى

وللفقير الساطر مصنفات عديدة منها الهم الطامي شرح شرح جامي - ابواب الصرف

هداية النوى شرح شرح مثنوي - فيوض الرحمن ترجمة تفسير روح البيان

شرح شرح مائة عامل - وفي ترديد الوهابية رسائل كثيرة كلها في الهندية

ثم ارسل اليكم الفهرس ان شاء الله تعالى

وللفقير المحرر مصنفات عربية الفها منها شرح حيوة الانبياء للبيهقي وبحث الشرك

وتفسير الاويسي وشرح يوم الاربعاء وشرح المطول وغيرهما من الفنون المتنوعة والرد على الوهابية

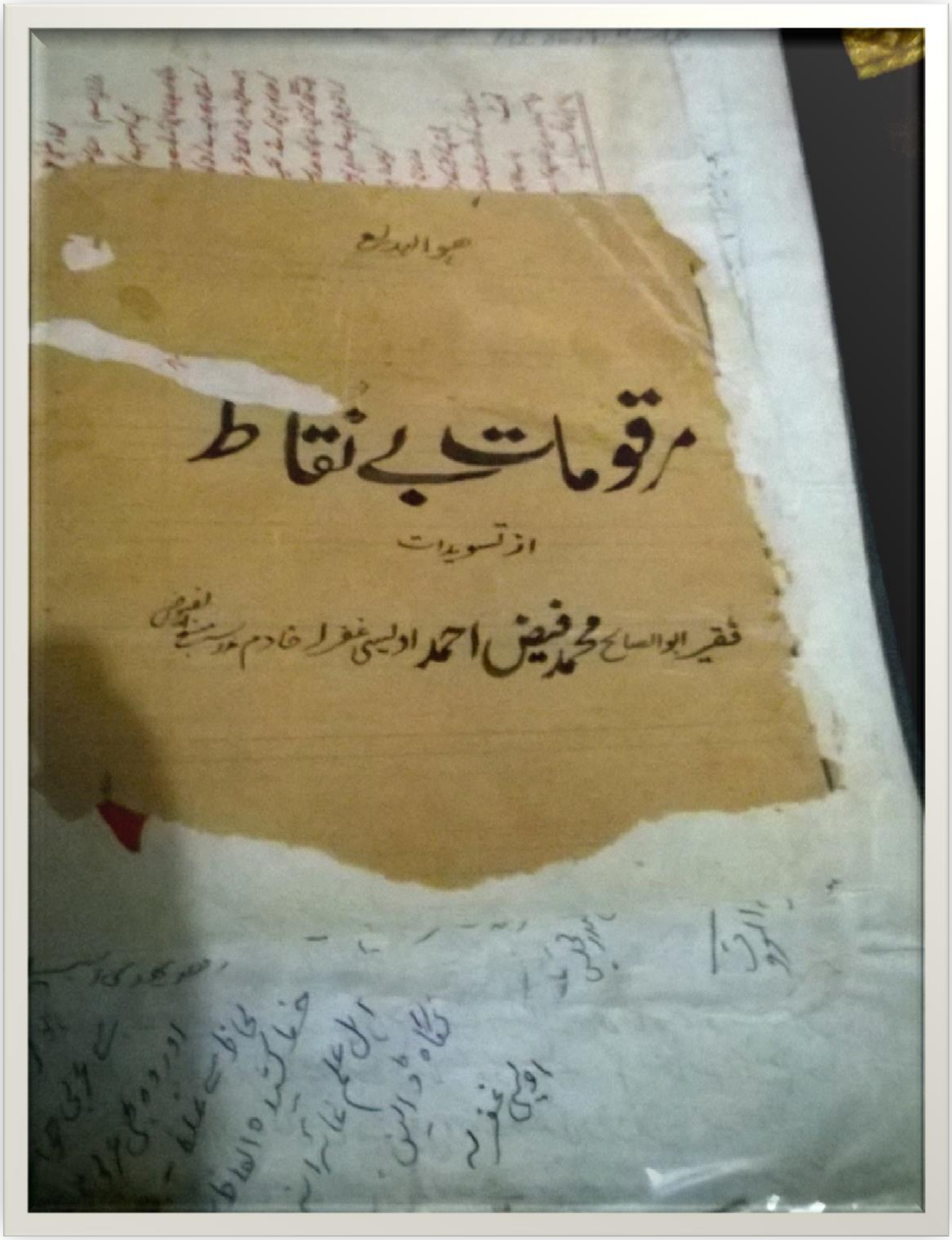
النجدية وغيرهما من المذاهب المختلفة ان شئتم طباعتها فارسل الى جوابا ثانيا

اليكم مسودات ومبيضات ان شاء الله تعالى ثم ان شاء رسوله الاعلى -

ثم

APPENDIX 38

Marqot e Bay Nuqaat of Faiz Ahmad Awaisi.



APPENDIX 39

روزنامہ جنگ ملتان (5) 24 دسمبر 2010ء

حضرت علامہ محمد فیض احمد اویسی رح

آپ محقق، مصنف اور علم پرور شخصیت تھے

حافظ جام محمد اکبر لیسن

حضرت قبلہ محمد فیض احمد اویسی رضوی علیہ الرحمہ 1932ء میں ضلع رحیم یار خان کی ایک نواحی بستی حامد آباد میں مولانا نور احمد صاحب کے گھر میں پیدا ہوئے۔ آپ کا تعلق لاڑ قبیلہ سے ہے۔ علامہ اویسی صاحب نے ابتدائی تعلیم رائج الوقت طریقوں کے مطابق اپنے والد بزرگوار سے حاصل کی اور بعد ازاں حفظ قرآن، دورہ حدیث، دورہ تفسیر اور درس نظامی کی اعلیٰ تعلیم مولانا سراج احمد، مولانا حافظ جان محمد، حافظ غلام یٰسین، علامہ حضرت خورشید احمد فیضی اور استاذ العلماء حضرت علامہ عبدالکریم الحوان فیضی سے حاصل کی۔ تحصیل علم کے بعد علامہ اویسی نے اپنے آبائی گاؤں میں ایک مدرسہ قائم کیا اور درس و تدریس کا سلسلہ شروع کر دیا۔ کچھ عرصہ کے بعد آپ بہاولپور میں 1963ء میں تشریف لے آئے اور موجودہ حکم الدین سیرانی روڈ پر ایک عظیم الشان مسجد و مدرسہ کی بنیاد رکھی، یہ 1967ء کا قصہ ہے جب بہاولپور میں سیرانی مسجد اور مدرسہ اویسیہ رضویہ کی عدیم المثل جامعہ کی بنیادیں استوار کی گئیں۔

علامہ اویسی صاحب نے ساری زندگی تعلیم و تربیت اور وعظ و نصیحت میں بسر کر دی۔ آپ روحانی بزرگ حضرت خواجہ حکم الدین اویسی سیرانی کے دربار کے گدی نشین بزرگ حضرت خواجہ محمد دین اویسی سیرانی کے مرید ہوئے اور اپنی درس گاہ کو بھی اس نسبت سے موسوم کیا۔

حضرت قبلہ فیض احمد اویسی ایک عظیم محقق، مصنف، مفسر، محدث، مترجم اور کہنہ مشق تخلیق کار شخصیت کا نام ہے۔ انہوں نے سادہ و سلیس زبان میں ایک بڑا اسلامی لٹریچر خاص و عام تک پہنچایا ہے۔ آپ کا برق رفتار قلم اور کثرت تصانیف و تالیف پورے عالم اسلام میں منفرد و جداگانہ اسلوب کی حامل ہیں، چنانچہ آپ مسلسل تحریر و تقریر اور درس و تدریس سے جڑے رہے۔

ایک محتاط اندازے کے مطابق حضرت علامہ اویسی صاحب کی چھوٹی بڑی کتب اور رسائل و جرائد کی تعداد چار ہزار کے لگ بھگ ہے جو نہ صرف اسلامی تاریخ میں ایک انوکھی مثال ہے۔

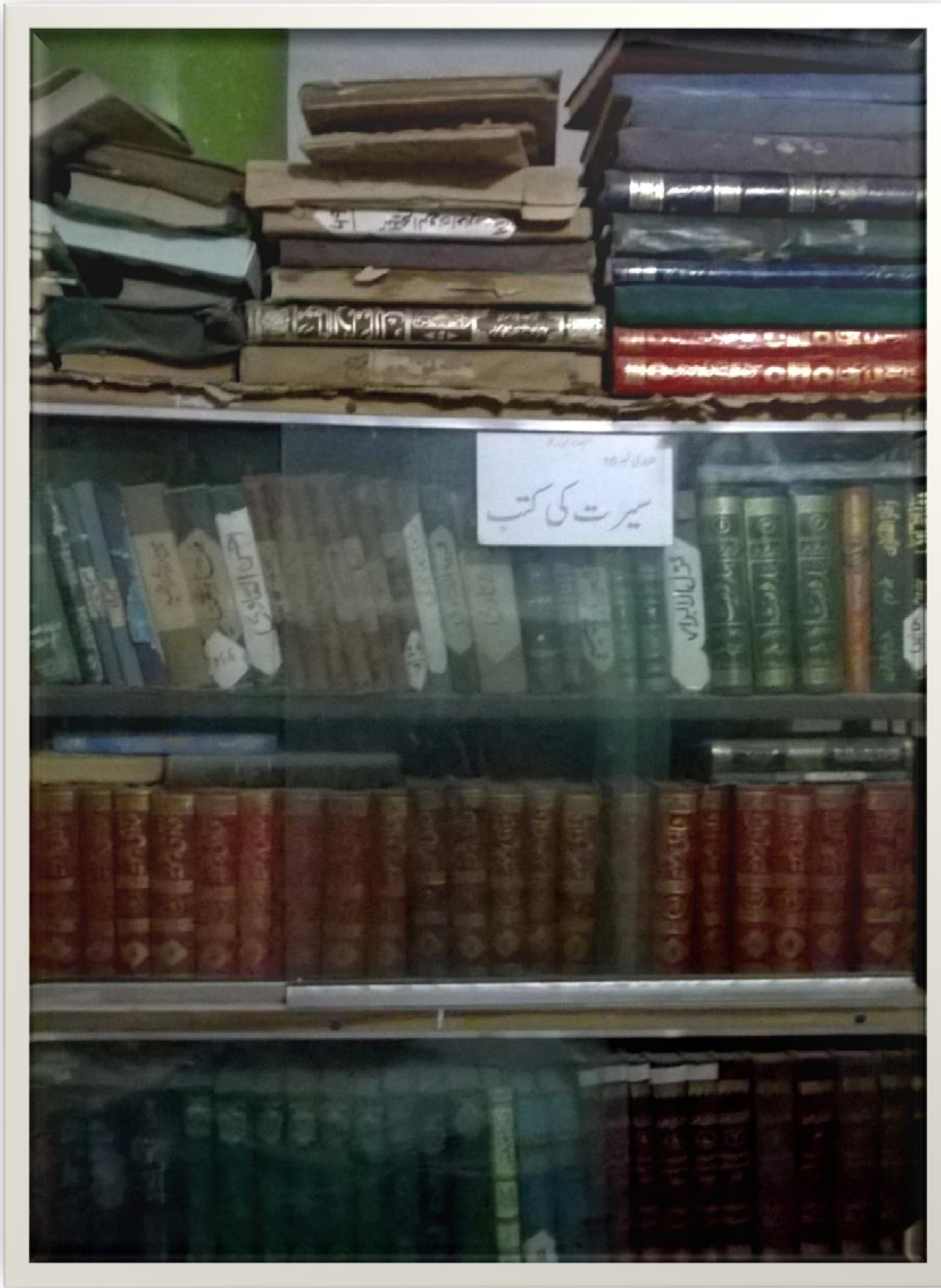
علامہ موصوف کی تمام تفاسیر و تخلیقات ادبی فکری، روحانی اور تحقیقی طور پر اعلیٰ پایہ کی ہیں، درحقیقت ان کی علمی و فکری تحریک میں ایک سچے عاشق رسول اور متبحر شخصیت کی جھلک نظر آتی ہے۔ تفسیر فیوض الرحمن ترجمہ روح البیان فتاویٰ اویسیہ، شرح حدائق بخشش، ذکر برائی ترجمہ [illegible] ترجمہ احیاء العلوم، ترجمہ مکاشفۃ القلوب، ترجمہ شرح الصدور، ترجمہ البدور السافرۃ فی احوال الآخرۃ، ترجمہ اسامہ (قیامت کی نشانیاں)، الزواجر عن اقتراف الکبائر کا اردو ترجمہ "جہنم سے بچانے والے اعمال اور سفرنامہ شام و عراق علامہ صاحب کی معروف کتب ہیں۔ علاوہ ازیں شیخ سعدی کی کتاب کریما کا سرائیکی ترجمہ، سرائیکی نعتوں کا مجموعہ، دیوان فرید کی سرائیکی شرح، دیوان اویسی بھی ان کی ایک بہت بڑی کاوش اور محنت کا ثمر ہے۔

قبلہ اویسی صاحب ایک بڑے عالم و فاضل ہونے کے ساتھ ساتھ ملنسار، خوش اخلاق، صوفی منش، درویش صفت اور مجاہد انسان تھے انہیں اپنے سرائیکی دیب اور پاکستان سے بے حد محبت تھی، انہوں نے جہد مسلسل کے ساتھ جہالت کا خاتمہ کرنے کے لئے علمی و عملی طور پر ایسے کارہائے نمایاں سرانجام دیئے کہ جس سے عوام الناس کو خیر و برکت حاصل ہو رہی ہے، انہوں نے دور دراز کے دیہاتوں اور شہروں میں نہ صرف دورہ حدیث و تفسیر کے لئے پھر دیئے بلکہ اسلامی عقائد و اقدار سے بھٹکے ہوئے لوگوں کو اپنی تبلیغی سرگرمیوں کے وسیلے سے راہ راست اور صراط مستقیم پر گامزن کرنے کے لئے بھرپور کوشش کی۔ چنانچہ ان کی قائم کی ہوئی درس گاہ جامعہ اویسیہ رضویہ آج پورے پاکستان کی بڑی جامعات میں شمار ہوتی ہے اور اس سے فارغ التحصیل طلباء و طالبات کی تعداد ہزاروں میں ہے۔ اب یہ طلبہ جید عالم، محدث، حفاظ اور قراء بن کر فکر اویسی کے ساتھ ساتھ اپنے دیب اور ملک میں اسلامی تعلیمات کو عام کر رہے ہیں، اس طرح علامہ اویسی صاحب کی تمام اولاد بھی اپنے والد بزرگوار کے نقش قدم پر چلتے ہوئے اپنے دیب میں تبلیغی سرگرمیاں جاری رکھے ہوئے ہے جبکہ ان کے ہم عصر علماء موصوف کی اعلیٰ خدمات کے معترف رہے ہیں۔

علامہ اویسی صاحب کا وصال حال ہی میں 15 رمضان المبارک 1431ھ بمطابق 26 اگست 2010ء بروز جمعرات کو بعد نماز فجر ہوا۔

APPENDIX 40

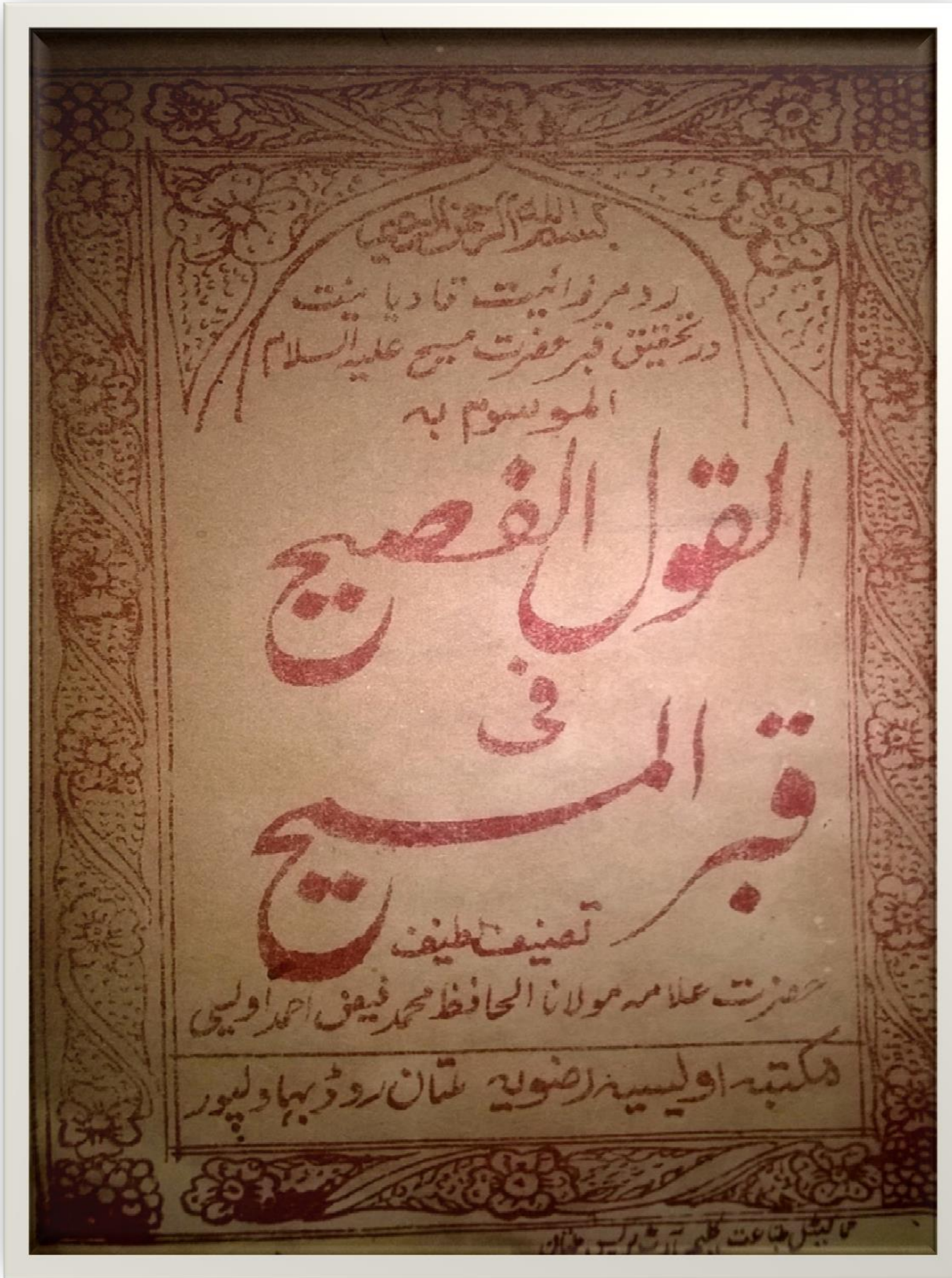
Books Shelf in Library of Faiz Ahmad Awaisi in Jamia Awaisia Razvia Bahawalpur.



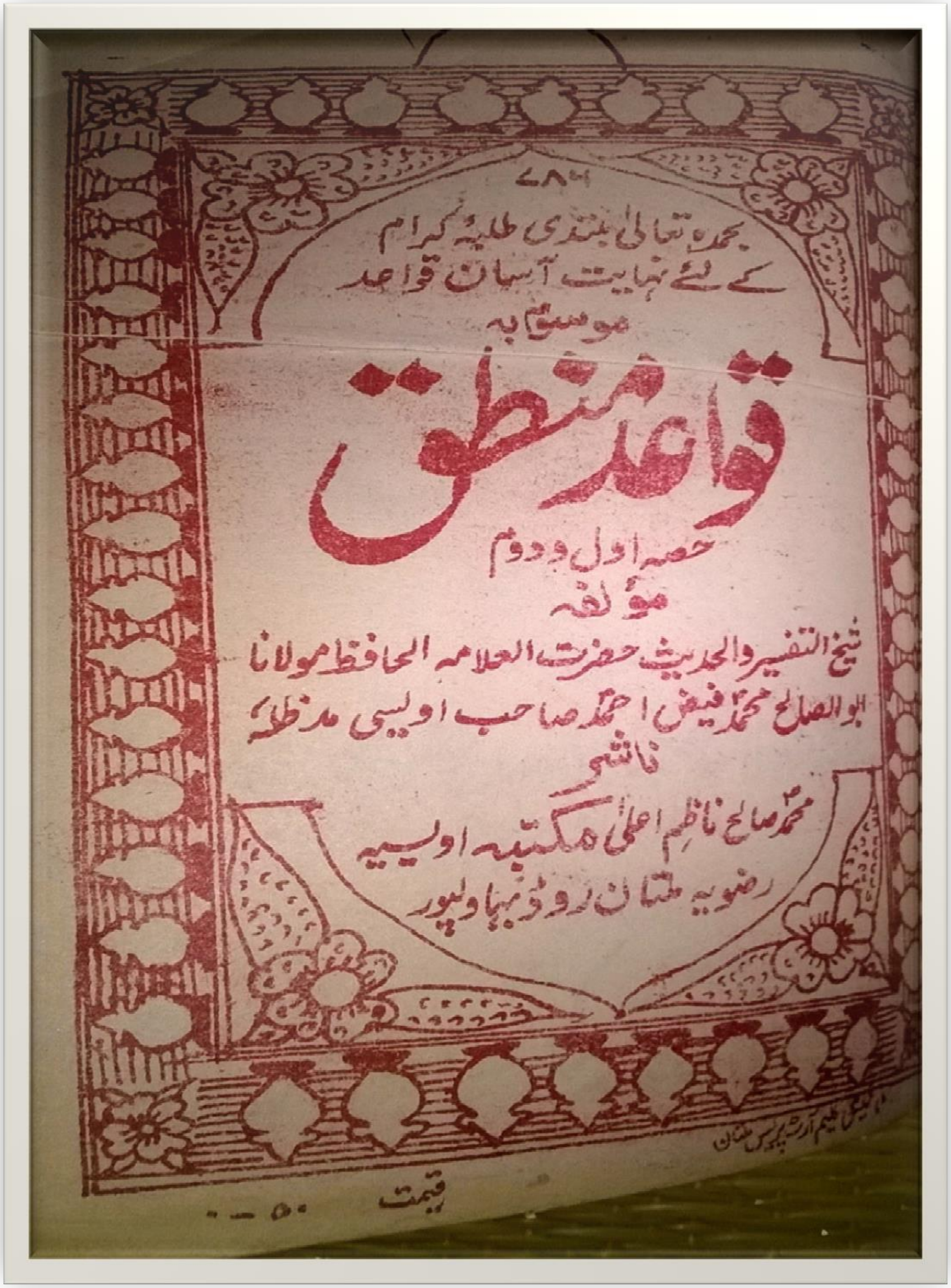
APPENDIX 41


بسم اللہ الرحمن الرحیم
الصلوۃ والسلام علیک یا رسول اللہ
استاذ العلماء شیخ القرآن
علامہ
محمد فیض احمد اویسی

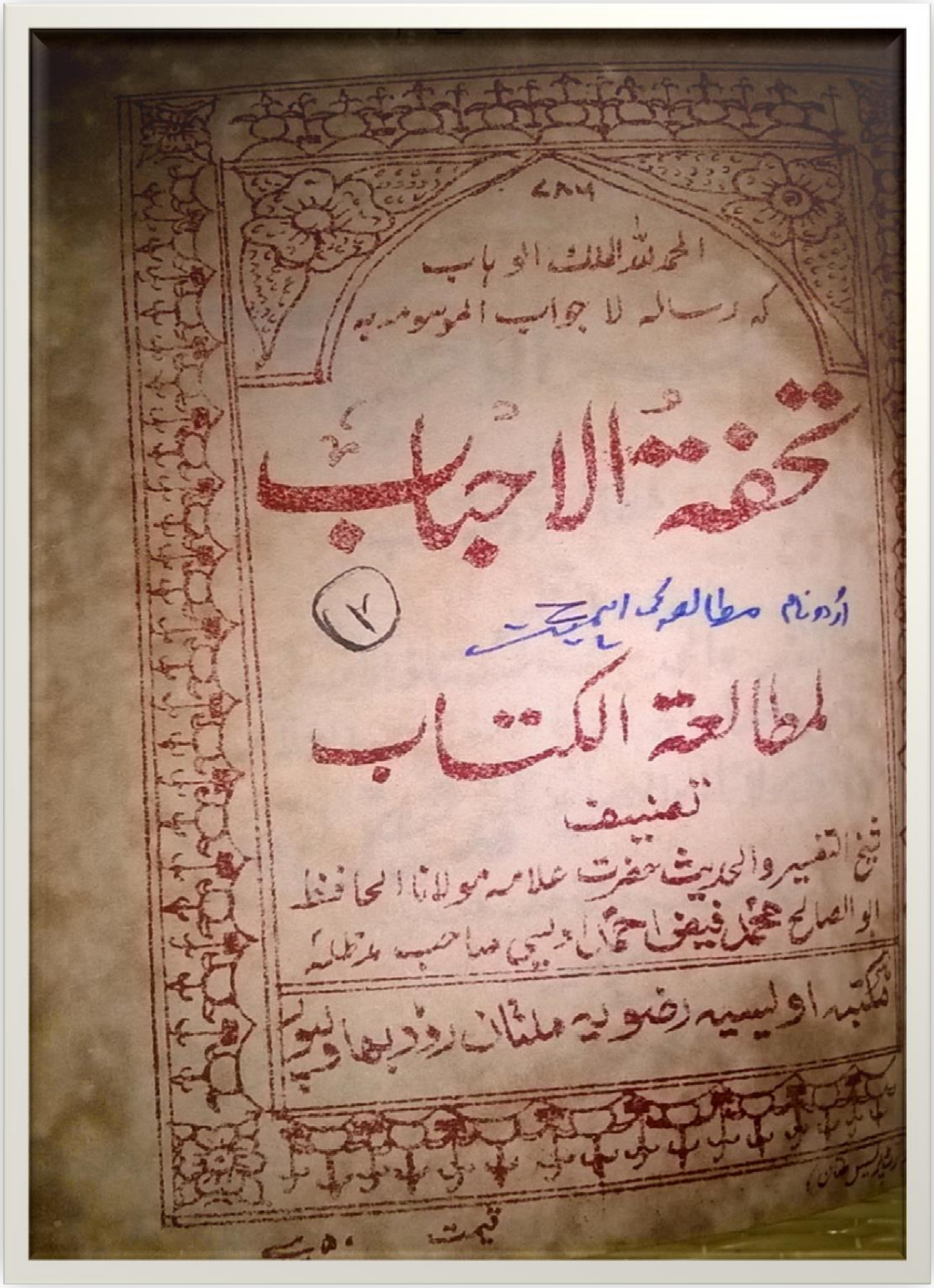
APPENDIX 42


بسم اللہ الرحمن الرحیم
رد مرزائیت قادیانیت
در تحقیق قبر حضرت مسیح علیہ السلام
الموسوم بہ
القول الفصیح
فی
قبر المسیح
تصنیف لطیف
حضرت علامہ مولانا الحافظ محمد فیض احمد اویسی
مکتبہ اویسیہ رضویہ ملتان روڈ بہاولپور

APPENDIX 43

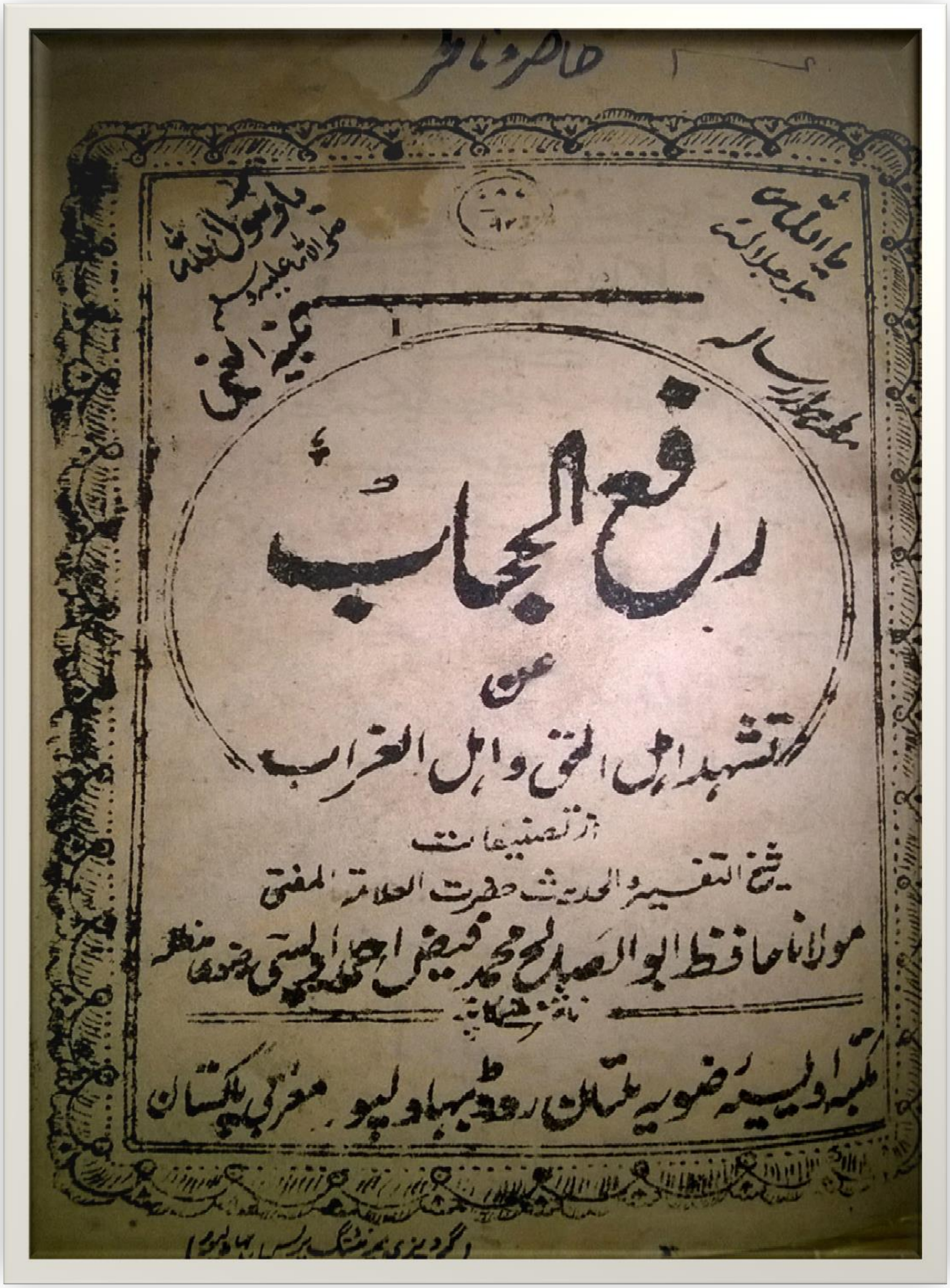

۷۸۶
بحمدہ تعالیٰ بتدی طلبہ کرام
کے لئے نہایت آسان قواعد
موسوم بہ
قواعد منطق
حصہ اول و دوم
مؤلفہ
شیخ التفسیر والحدیث حضرت العلامہ الحافظ مولانا
ابو الصالح محمد فیض احمد صاحب اویسی مدظلہ
ناشر
محمد صالح ناظم اعلیٰ مکتبہ اویسیہ
رضویہ ملتان روڈ بہاولپور

APPENDIX 44



الحمد للہ الملک الوہاب
کہ رسالہ لا جواب الموسوم بہ
تحفۃ الاحباب
لمطالعۃ الکتاب
تصنیف
شیخ التفسیر والحدیث حضرت علامہ مولانا الحافظ
ابو الصالح محمد فیض احمد اویسی صاحب مدظلہ
مکتبہ اویسیہ رضویہ ملتان روڈ بہاولپور
قیمت

APPENDIX 45


یا اللہ جل جلالہ

یا رسول اللہ صلی اللہ علیہ وسلم

رفع الحجاب

عن

تشہد اہل الحق واہل الغراب

از تصنیفات

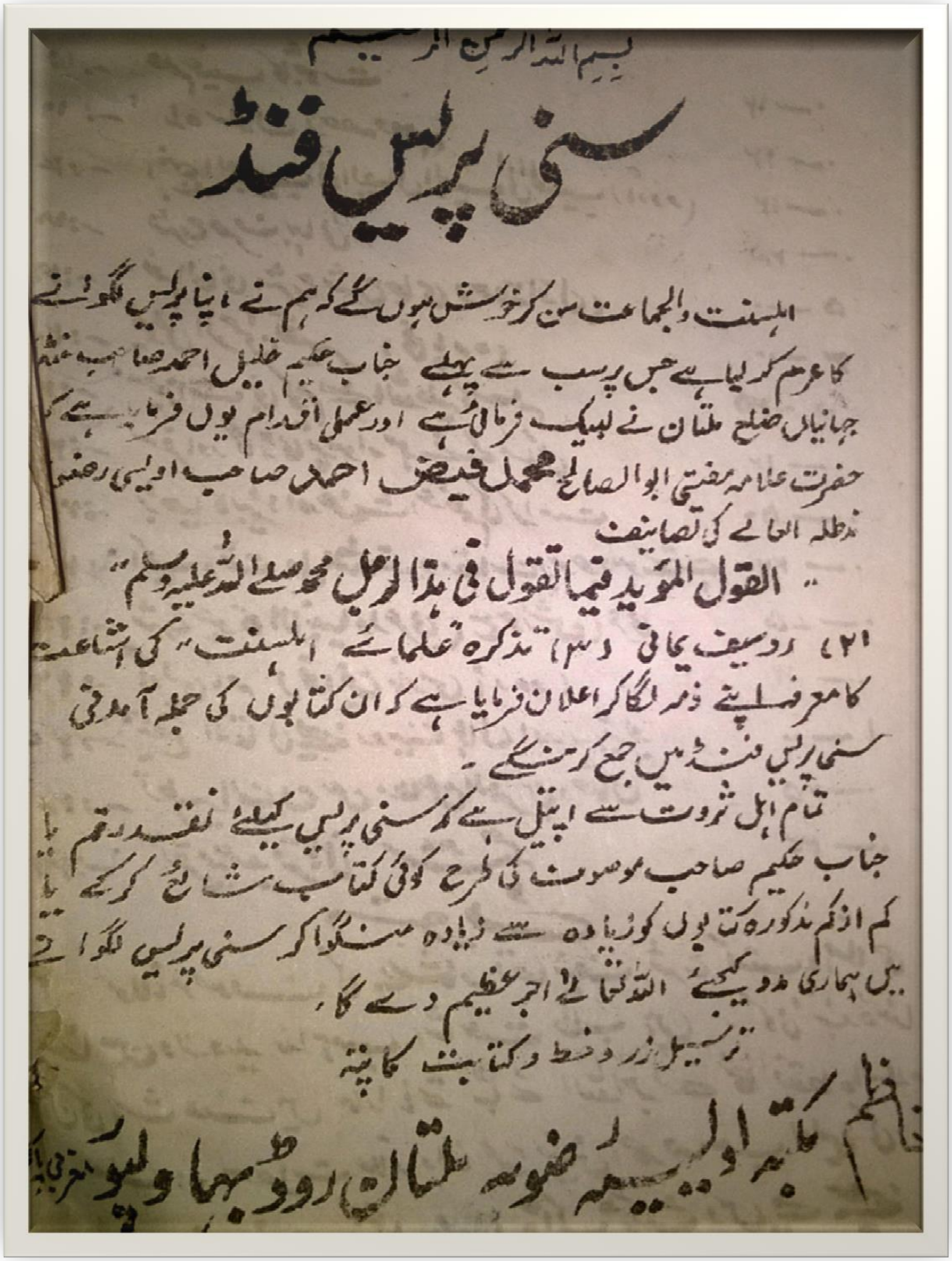
شیخ التفسیر والحدیث حضرت العلامۃ المفتی

مولانا حافظ ابو الصالح محمد فیض احمد اویسی رضوی مدظلہ

ناشر

مکتبہ اویسیہ رضویہ ملتان روڈ بہاولپور مغربی پاکستان

APPENDIX 46

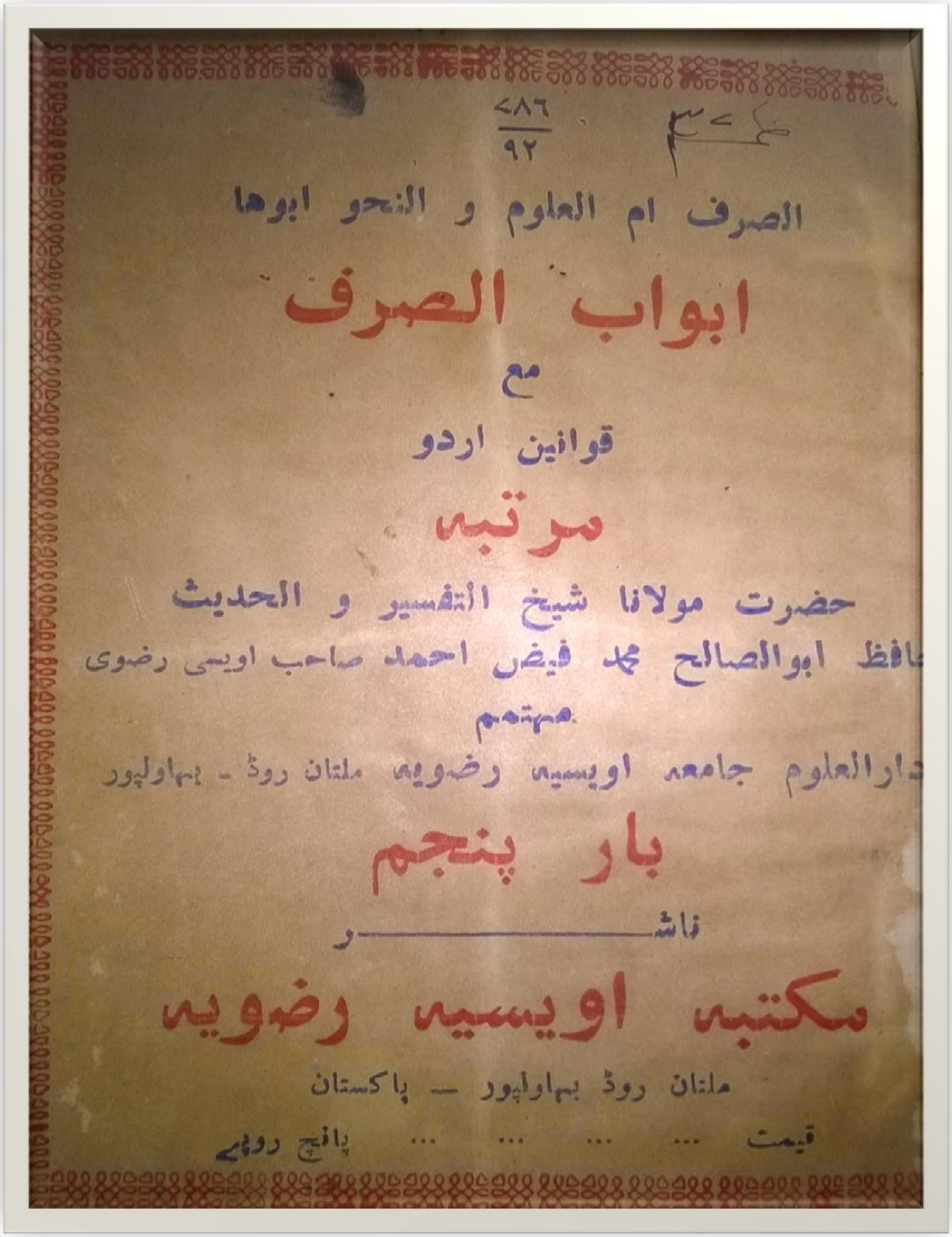


بسم اللہ الرحمٰن الرحیم

سنی پریس فنڈ

اہلسنت والجماعت سن کر خوش ہوں گے کہ ہم نے اپنا پریس لگوانے
کا عزم کر لیا ہے جس پر سب سے پہلے جناب حکیم خلیل احمد صاحب
جہانیاں ضلع ملتان نے لبیک فرمائی ہے اور عملی اقدام یوں فرمایا ہے کہ
حضرت علامہ مفتی ابو الصالح محمد فیض احمد صاحب اویسی رضوی
مدظلہ العالی کی تصانیف
"القول المؤید فیما القول فی ہذا الرجل محمد صلی اللہ علیہ وسلم"
(۲) ردِ سیف یمانی (۳) "تذکرہ علمائے اہلسنت" کی اشاعت
کا مصرف اپنے ذمہ لگا کر اعلان فرمایا ہے کہ ان کتابوں کی جملہ آمدنی
سنی پریس فنڈ میں جمع کریں گے۔
تمام اہل ثروت سے اپیل ہے کہ سنی پریس کیلئے نقد رقم یا
جناب حکیم صاحب موصوف کی طرح کوئی کتاب شائع کر کے یا
کم از کم مذکورہ کتابوں کو زیادہ سے زیادہ منگوا کر سنی پریس لگوانے
میں ہماری مدد کیجئے اللہ تعالیٰ اجر عظیم دے گا۔
ترسیل زر و خط و کتابت کا پتہ
ناظم مکتبہ اویسیہ رضویہ ملتان روڈ بہاولپور (غربی بازار)

APPENDIX 47


٧٨٦
٩٢

الصرف ام العلوم و النحو ابوها

ابواب الصرف

مع

قوانین اردو

مرتبہ

حضرت مولانا شیخ التفسیر و الحدیث

حافظ ابوالصالح محمد فیض احمد صاحب اویسی رضوی

مہتمم

دارالعلوم جامعہ اویسیہ رضویہ ملتان روڈ - بہاولپور

بار پنجم

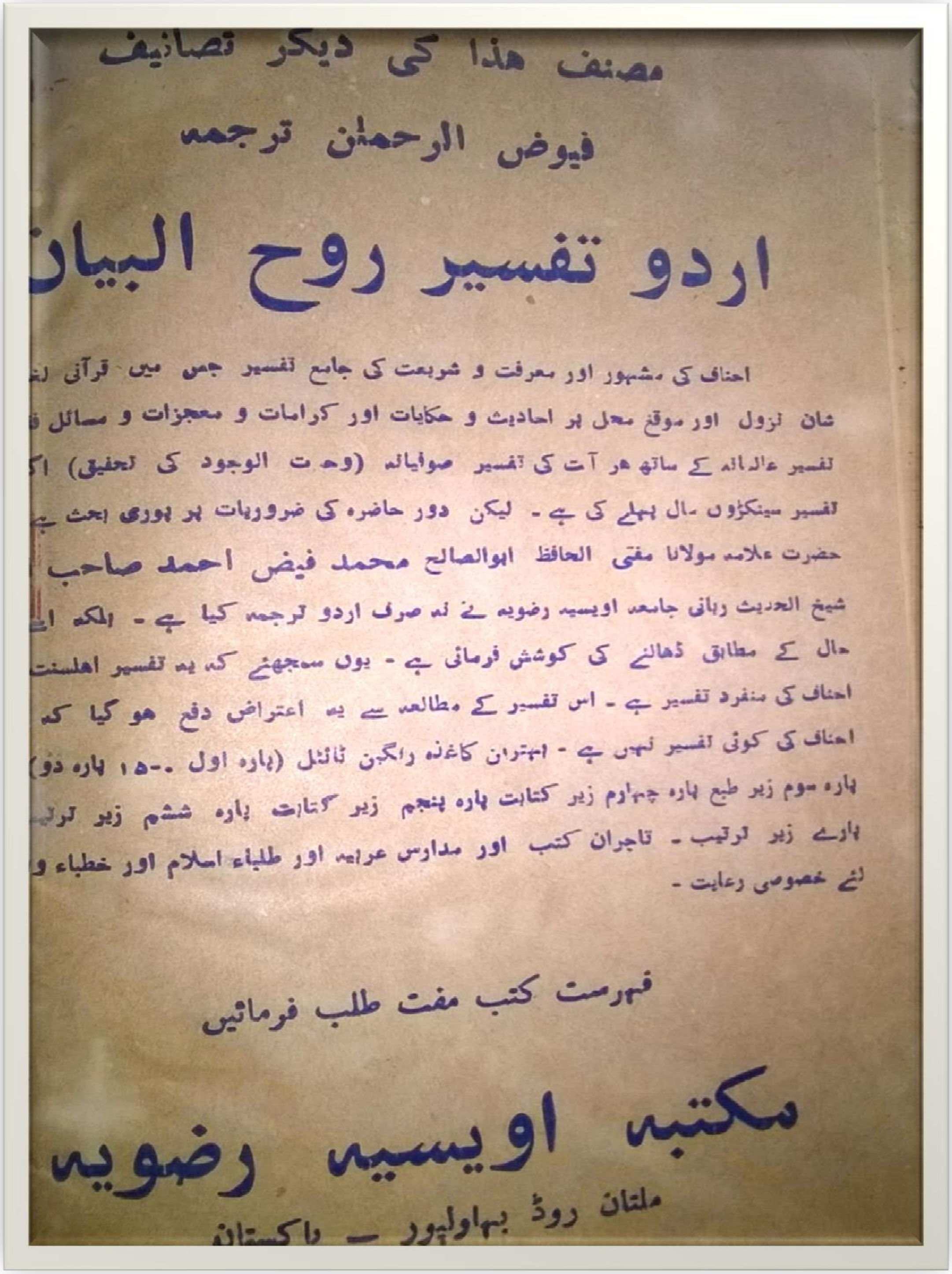
ناشر

مکتبہ اویسیہ رضویہ

ملتان روڈ بہاولپور — پاکستان

قیمت ... ... پانچ روپے

APPENDIX 48



مصنف ھذا کی دیگر تصانیف

فیوض الرحمٰن ترجمہ

اردو تفسیر روح البیان

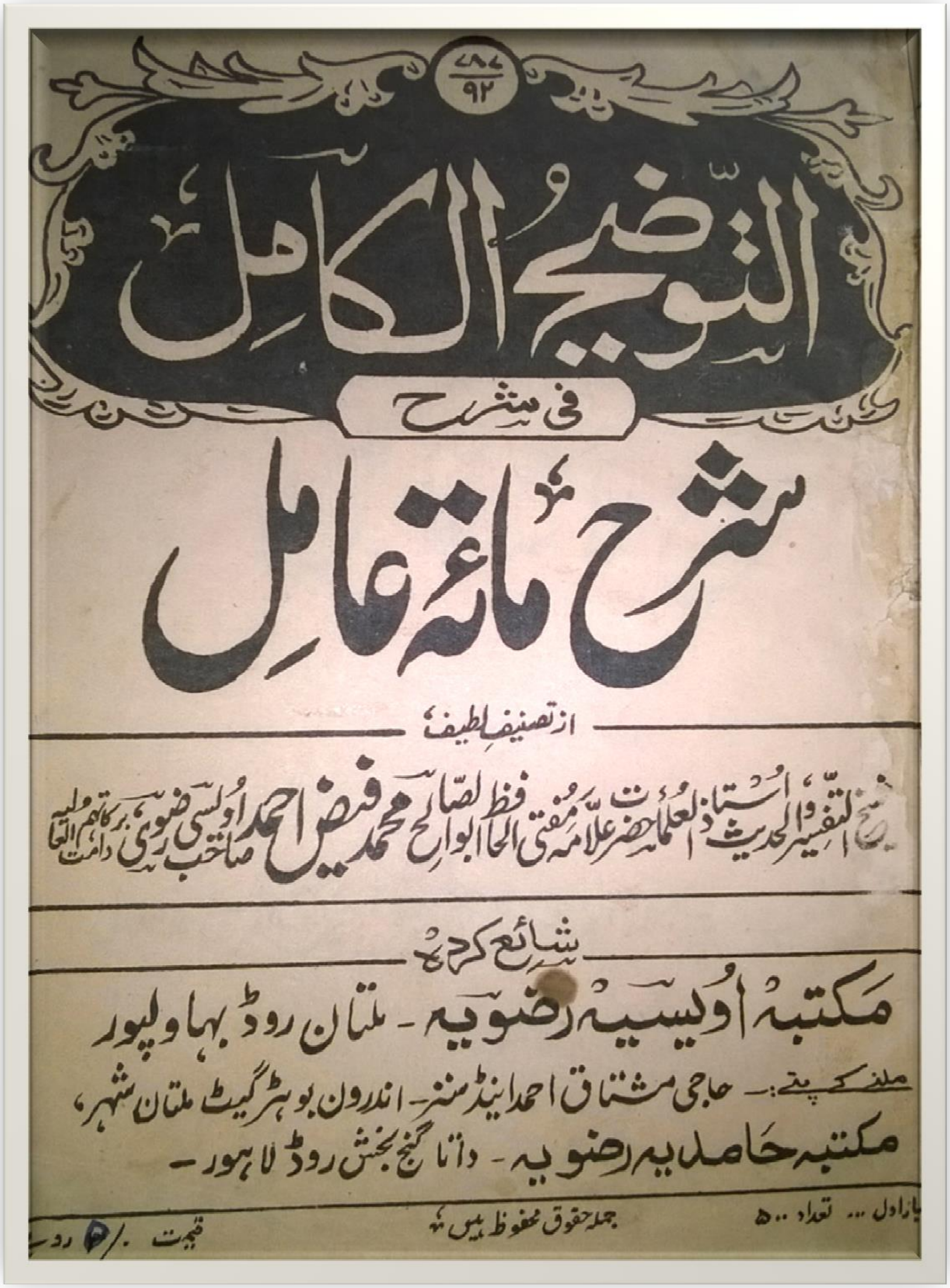
احناف کی مشہور اور معرفت و شریعت کی جامع تفسیر جس میں قرآنی لغ
شان نزول اور موقع محل پر احادیث و حکایات اور کرامات و معجزات و مسائل ف
تفسیر عالمانہ کے ساتھ ہر آیت کی تفسیر صوفیانہ (وحدت الوجود کی تحقیق) اک
تفسیر سینکڑوں سال پہلے کی ہے۔ لیکن دور حاضرہ کی ضروریات پر پوری بحث ہے
حضرت علامہ مولانا مفتی الحافظ ابوالصالح **محمد فیض احمد صاحب**
شیخ الحدیث ربانی جامعہ اویسیہ رضویہ نے نہ صرف اردو ترجمہ کیا ہے۔ بلکہ ا
حال کے مطابق ڈھالنے کی کوشش فرمائی ہے۔ یوں سمجھئے کہ یہ تفسیر اہلسنت
احناف کی منفرد تفسیر ہے۔ اس تفسیر کے مطالعہ سے یہ اعتراض دفع ہو گیا کہ
احناف کی کوئی تفسیر نہیں ہے۔ بہترین کاغذ رنگین ٹائٹل (پارہ اول -/۱۵ پارہ دو)
پارہ سوم زیر طبع پارہ چہارم زیر کتابت پارہ پنجم زیر کتابت پارہ ششم زیر ترتیب
پارے زیر ترتیب۔ تاجران کتب اور مدارس عربیہ اور طلباء اسلام اور خطباء و
لئے خصوصی رعایت۔

فہرست کتب مفت طلب فرمائیں

مکتبہ اویسیہ رضویہ

ملتان روڈ بہاولپور — پاکستان

APPENDIX 49



۸۷/۹۲

التوضیح الکامل

فی شرح

شرح مائۃ عامل

از تصنیف لطیف

شیخ التفسیر والحدیث استاذ العلماء حضرت علامہ مفتی الحافظ ابو الصالح محمد فیض احمد اویسی رضوی صاحب دامت برکاتہم العالیہ

شائع کردہ

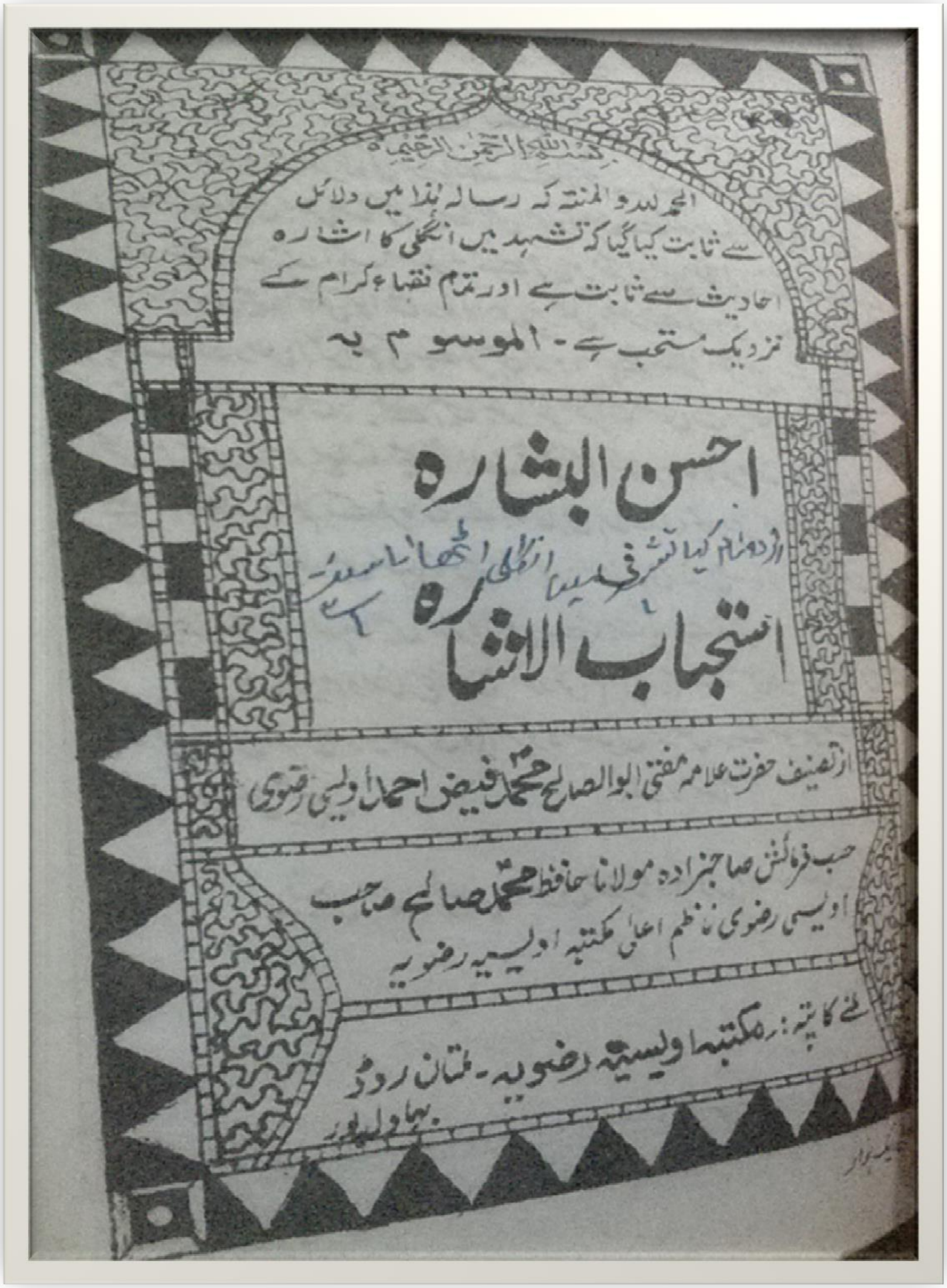
مکتبہ اویسیہ رضویہ - ملتان روڈ بہاولپور

ملنے کے پتے :- حاجی مشتاق احمد اینڈ سنز - اندرون بوہڑ گیٹ ملتان شہر،

مکتبہ حامدیہ رضویہ - داتا گنج بخش روڈ لاہور -

بار اول ... تعداد ۵۰۰   جملہ حقوق محفوظ ہیں   قیمت ۵/- روپے

APPENDIX 50



بسم اللہ الرحمن الرحیم

الحمد للہ والمنۃ کہ رسالہ ہذا میں دلائل
سے ثابت کیا گیا کہ تشہد میں انگلی کا اشارہ
احادیث سے ثابت ہے اور تمام فقہاء کرام کے
نزدیک مستحب ہے۔ الموسوم بہ

احسن البشارہ

اردو نام کیا تشہد میں انگلی اٹھانا مستحب ہے

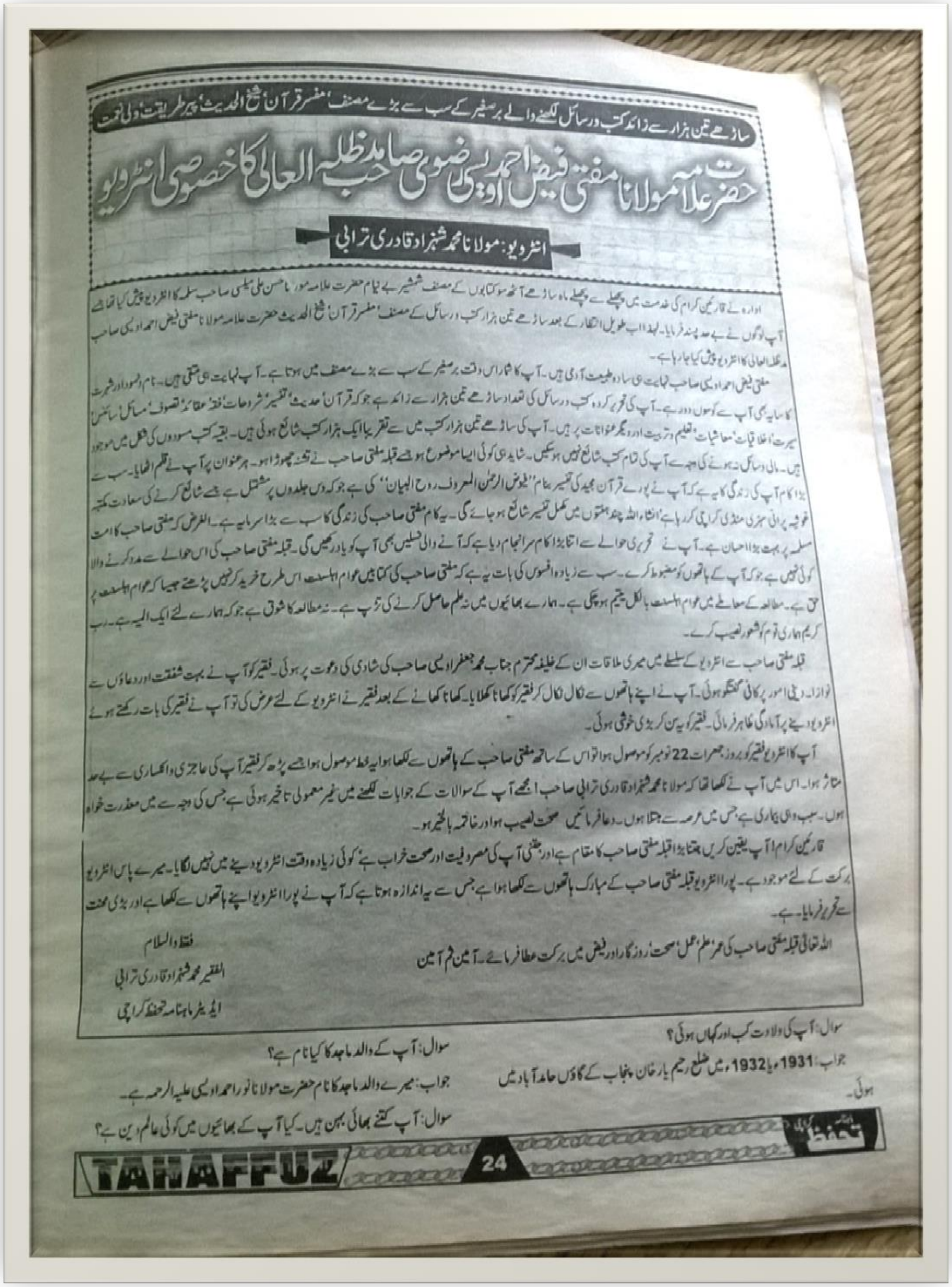
استحباب الاشارہ

از تصنیف حضرت علامہ مفتی ابو الصالح محمد فیض احمد اویسی رضوی

حسب فرمائش صاحبزادہ مولانا حافظ محمد صالح صاحب
اویسی رضوی ناظم اعلیٰ مکتبہ اویسیہ رضویہ

ملنے کا پتہ: مکتبہ اویسیہ رضویہ ۔ ملتان روڈ
بہاولپور

APPENDIX 51



ساڑھے تین ہزار سے زائد کتب ورسائل لکھنے والے برصغیر کے سب سے بڑے مصنف' مفسر قرآن' شیخ الحدیث' پیر طریقت' ولی نعمت

حضرت علامہ مولانا مفتی فیض احمد اویسی رضوی صاحب مدظلہ العالی کا خصوصی انٹرویو

انٹرویو: مولانا محمد شہزاد قادری ترابی

ادارہ نے قارئین کرام کی خدمت میں پچھلے سے پچھلے ماہ ساڑھے آٹھ سو کتابوں کے مصنف شمشیر بے نیام حضرت علامہ مولانا حسن علی میلسی صاحب سلمہ کا انٹرویو پیش کیا تھا جسے آپ لوگوں نے بے حد پسند فرمایا۔ لہٰذا اب طویل انتظار کے بعد ساڑھے تین ہزار کتب ورسائل کے مصنف' مفسر قرآن' شیخ الحدیث حضرت علامہ مولانا مفتی فیض احمد اویسی صاحب مدظلہ العالی کا انٹرویو پیش کیا جارہا ہے۔

مفتی فیض احمد اویسی صاحب نہایت ہی سادہ طبیعت آدمی ہیں۔ آپ کا شمار اس وقت برصغیر کے سب سے بڑے مصنف میں ہوتا ہے۔ آپ نہایت ہی متقی ہیں۔ نام ونمود اور شہرت کا سایہ بھی آپ سے کوسوں دور ہے۔ آپ کی تحریر کردہ کتب ورسائل کی تعداد ساڑھے تین ہزار سے زائد ہے جو کہ قرآن' حدیث' تفسیر' شروحات' فقہ' عقائد' تصوف' مسائل' سائنس' سیرت' اخلاقیات' معاشیات' تعلیم وتربیت اور دیگر عنوانات پر ہیں۔ آپ کی ساڑھے تین ہزار کتب میں سے تقریباً ایک ہزار کتب شائع ہوئی ہیں۔ بقیہ کتب مسودوں کی شکل میں موجود ہیں۔ مالی وسائل نہ ہونے کی وجہ سے آپ کی تمام کتب شائع نہیں ہوسکیں۔ شاید ہی کوئی ایسا موضوع ہو جسے قبلہ مفتی صاحب نے تشنہ چھوڑا ہو۔ ہر عنوان پر آپ نے قلم اٹھایا۔ سب سے بڑا کام آپ کی زندگی کا یہ ہے کہ آپ نے پورے قرآن مجید کی تفسیر بنام "فیوض الرحمٰن المعروف روح البیان" کی ہے جو کہ دس جلدوں پر مشتمل ہے جسے شائع کرنے کی سعادت مکتبہ غوثیہ پرانی سبزی منڈی کراچی کررہا ہے' انشاء اللہ چند ہفتوں میں مکمل تفسیر شائع ہوجائے گی۔ یہ کام مفتی صاحب کی زندگی کا سب سے بڑا سرمایہ ہے۔ الغرض کہ مفتی صاحب کا امت مسلمہ پر بہت بڑا احسان ہے۔ آپ نے تحریری حوالے سے اتنا بڑا کام سرانجام دیا ہے کہ آنے والی نسلیں بھی آپ کو یاد رکھیں گی۔ قبلہ مفتی صاحب کی اس حوالے سے مدد کرنے والا کوئی نہیں ہے جو کہ آپ کے ہاتھوں کو مضبوط کرے۔ سب سے زیادہ افسوس کی بات یہ ہے کہ مفتی صاحب کی کتابیں عوام اہلسنت اس طرح خرید کر نہیں پڑھتے جیسا کہ عوام اہلسنت پر حق ہے۔ مطالعہ کے معاملے میں عوام اہلسنت بالکل یتیم ہوچکی ہے۔ ہمارے بھائیوں میں نہ علم حاصل کرنے کی تڑپ ہے۔ نہ مطالعہ کا شوق ہے جو کہ ہمارے لئے ایک المیہ ہے۔ رب کریم ہماری قوم کو شعور نصیب کرے۔

قبلہ مفتی صاحب سے انٹرویو کے سلسلے میں میری ملاقات ان کے خلیفہ محترم جناب محمد جعفر اویسی صاحب کی شادی کی دعوت پر ہوئی۔ فقیر کو آپ نے بہت شفقت اور دعاؤں سے نوازا۔ دینی امور پر کافی گفتگو ہوئی۔ آپ نے اپنے ہاتھوں سے نکال نکال کر فقیر کو کھانا کھلایا۔ کھانا کھانے کے بعد فقیر نے انٹرویو کے لئے عرض کی تو آپ نے فقیر کی بات رکھتے ہوئے انٹرویو دینے پر آمادگی ظاہر فرمائی۔ فقیر کو یہ سن کر بڑی خوشی ہوئی۔

آپ کا انٹرویو فقیر کو بروز جمعرات 22 نومبر کو موصول ہوا تو اس کے ساتھ مفتی صاحب کے ہاتھوں سے لکھا ہوا یہ خط موصول ہوا جسے پڑھ کر فقیر آپ کی عاجزی وانکساری سے بے حد متاثر ہوا۔ اس میں آپ نے لکھا تھا کہ مولانا محمد شہزاد قادری ترابی صاحب! مجھے آپ کے سوالات کے جوابات لکھنے میں غیر معمولی تاخیر ہوئی ہے' جس کی وجہ سے میں معذرت خواہ ہوں۔ سبب وہی بیماری ہے' جس میں عرصہ سے مبتلا ہوں۔ دعا فرمائیں صحت نصیب ہو اور خاتمہ بالخیر ہو۔

قارئین کرام! آپ یقین کریں جتنا بڑا قبلہ مفتی صاحب کا مقام ہے اور جتنی آپ کی مصروفیت اور صحت خراب ہے' کوئی زیادہ وقت انٹرویو دینے میں نہیں لگایا۔ میرے پاس انٹرویو برکت کے لئے موجود ہے۔ پورا انٹرویو قبلہ مفتی صاحب کے مبارک ہاتھوں سے لکھا ہوا ہے' جس سے یہ اندازہ ہوتا ہے کہ آپ نے پورا انٹرویو اپنے ہاتھوں سے لکھا ہے اور بڑی محنت سے تحریر فرمایا ہے۔

اللہ تعالیٰ قبلہ مفتی صاحب کی عمر' علم' عمل' صحت' روزگار اور فیض میں برکت عطا فرمائے۔ آمین ثم آمین

فقط والسلام

الفقیر محمد شہزاد قادری ترابی

ایڈیٹر ماہنامہ تحفظ کراچی

سوال: آپ کی ولادت کب اور کہاں ہوئی؟

جواب: 1931ء یا 1932ء میں ضلع رحیم یار خان پنجاب کے گاؤں حامد آباد میں ہوئی۔

سوال: آپ کے والد ماجد کا کیا نام ہے؟

جواب: میرے والد ماجد کا نام حضرت مولانا نور احمد اویسی علیہ الرحمہ ہے۔

سوال: آپ کتنے بھائی بہن ہیں۔ کیا آپ کے بھائیوں میں کوئی عالم دین ہے؟

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جواب: میری دو بہنیں تھیں جو اس دنیا سے رخصت ہو چکی ہیں۔ ایک بھائی قبلہ الحاج الٰہی بخش اویسی صاحب سلمہ حیات ہیں جو فقیر سے بڑے ہیں۔

سوال: آپ نے ابتدائی تعلیم کب اور کہاں سے حاصل کی؟

جواب: شریعت مطہرہ کے مطابق چار سال چار ماہ اور چار دن کے عرصے کے اندر میں نے والد گرامی حضرت مولانا نور احمد اویسی صاحب علیہ الرحمہ سے رسم تسمیہ کے ناظرہ قرآن مجید پڑھا پھر اسکول میں داخل کروایا۔ پانچ جماعتیں پڑھیں پھر قرآن مجید حفظ کرنے میں مصروف ہو گیا۔ 1942ء تا 1946ء یعنی تین سال کے اندر قرآن مجید حفظ کرنے کی سعادت حاصل کی۔

پرائمری کی تعلیم حکیم اللہ بخش، مولانا کریم بخش اور مولانا خیر محمد صاحب سے حاصل کی اور حافظ جان محمد، حافظ محمد سراج اور حافظ غلام یاسین سے قرآن مجید حفظ کیا۔

1946ء میں نظم فارسی کا کورس شروع کر دیا اور 1947ء تک کریما، پند نامہ سوری تا مثنوی شریف پڑھی۔ مولانا حکیم اللہ بخش، مولانا عبدالرحیم اور مولانا واحد بخش صاحب فارسی نظم کے اساتذہ تھے۔

1947ء میں علامہ مولانا محمد نواز اویسی صاحب، خورشید ملت الحاج مولانا خورشید احمد صاحب اور استاذ العلماء حضرت علامہ مولانا الحاج محمد عبدالکریم رحمہم اللہ تعالیٰ سے درس نظامی کی تعلیم حاصل کی اور 1951ء میں درس نظامی کا کورس انہی اساتذہ سے مکمل کرنا نصیب ہوا۔

سوال: آپ نے دورۂ حدیث کس سے، کب اور کہاں مکمل کیا؟

جواب: فقیر نے دورۂ حدیث محدث اعظم پاکستان، سرمایہ ملت حضرت علامہ مولانا الحاج سردار احمد خاں صاحب علیہ الرحمہ سے جامعہ رضویہ فیصل آباد (لائل پور) میں پڑھا۔ 1952ء میں علمی تکمیل سے مشرف ہوا۔

اعزازی علمی سند استاذ العلماء حضرت علامہ مولانا محمد عبدالکریم صاحب علیہ الرحمہ مدرس مدرسہ قادریہ بغداد شریف نے 1995ء میں عطا فرمائی۔

سوال: آپ کس ہستی سے شرف بیعت ہیں؟

جواب: پیر طریقت ولی نعمت حضرت الحاج خواجہ محمد الدین اویسی حنفی علیہ الرحمہ کے سجادہ نشین سلسلہ اویسیہ کے سرتاج خواجہ محمد الدین علیہ الرحمہ سے بیعت ہوا اور سند خلافت حضور مفتی اعظم ہند، شہزادہ اعلیٰ حضرت، مجدد ملت علامہ الحاج محمد مصطفیٰ رضا خان صاحب بریلوی علیہ الرحمہ نے عطا فرمائی۔

سوال: بیعت ہونے کی کیا وجوہات بنیں؟

جواب: چونکہ ہم آباؤ اجداد سے اسی سلسلہ اویسیہ سے اسی درگاہ سیرانی سے وابستہ تھے۔ میرے پیر و مرشد پیر طریقت، ولی نعمت حضرت الحاج محمد الدین اویسی حنفی علیہ الرحمہ شریعت کے تحت پابند تھے۔ مریدین کو بھی اسی راہ پر لگاتے۔ فقیر تعلیمی اعتبار سے مبتدی تھا۔ مجھے مرشد کی یہ ادا پسند آتی اسی لئے ان سے بیعت ہو گیا۔ حضرت مرشد کریم کی بھی

لے ہی فقیر کو علوم عربیہ پڑھنے کا فقیر سے خصوصی شفقت ہو گئی۔ حفظ القرآن کے بعد آپ نے ہی فقیر کو علوم عربیہ پڑھنے کا حکم فرمایا اور تاوصال خصوصیت سے فقیر کی علمی و عملی تربیت فرمائی۔ وصال کے بعد بھی ان کی نگاہ کرم تاحال جاری و ساری ہے۔

سوال: آپ کی کتنی تصانیف ہیں؟

جواب: تصانیف کا دائرہ وسیع ہے۔ زمانہ طالب علم سے تاحال یہ سلسلہ مسلسل غیر منقطع ہے۔ خدا تعالیٰ کریم کرے بوقت مرگ بھی قلم ہاتھ میں ہو۔ اسی اعتبار سے ساڑھے تین ہزار سے زائد تصانیف و رسائل و تراجم ہیں۔ صرف ایک ہزار سے کم شائع ہو سکی ہیں۔ باقی فقیر کی حجرہ میں اشاعت کی منتظر ہیں۔ اس کی تفصیل ضخیم کتاب علم کے موتی قسط اول و دوم کراچی سے شائع ہوئی ہے۔ قسط نمبر تین اشاعت کی منتظر ہے۔

سوال: آپ کی پسندیدہ تصنیف کون سی ہے؟

جواب: فقیر کو اپنی ہر تصنیف و تحریر پسندیدہ ہے۔ اولاد کیسی بھی ہو ماں باپ کے لئے تو گوہر آبدار ہوتی ہے۔

سوال: تحریری فن کس سے سیکھا؟

جواب: دور سابق میں اساتذہ تلامذہ کو طریقہ تحریر سکھاتے پھر اس پر خوب محنت کراتے۔ فقیر کے اساتذہ دوران تعلیم اسکول اور نظم فارسی کورس میں خوب محنت کرائی۔ یہاں تک کہ اساتذہ کی نظر کرم سے فقیر کے لئے تحریر غذا بن گئی جو تاحال اس کے بغیر چین نہیں آتا۔

سوال: تحریری کام کا آغاز کون سی عمر اور کس سن میں کیا؟

جواب: 1937ء۔ 1938ء میں پرائمری اسکول میں داخل ہوا تو اس وقت سے سلسلہ فن تحریر بھی شروع ہوا۔ اس وقت فقیر کی عمر سات یا آٹھ سال تھی۔

سوال: تقریر کا فن کس سے سیکھا؟

جواب: میرے اساتذہ درس نظامی تا محدث اعظم پاکستان رحمہم اللہ سب کے سب معروف و مشہور مقررین تھے۔ مشہور مقولہ ہے کہ اگرچہ فقیر مقرر نام کا ہے لیکن اساتذہ کرام کی برکت حاصل ہے۔

سوال: آپ کی شاگردوں کی تعداد کتنی ہے؟

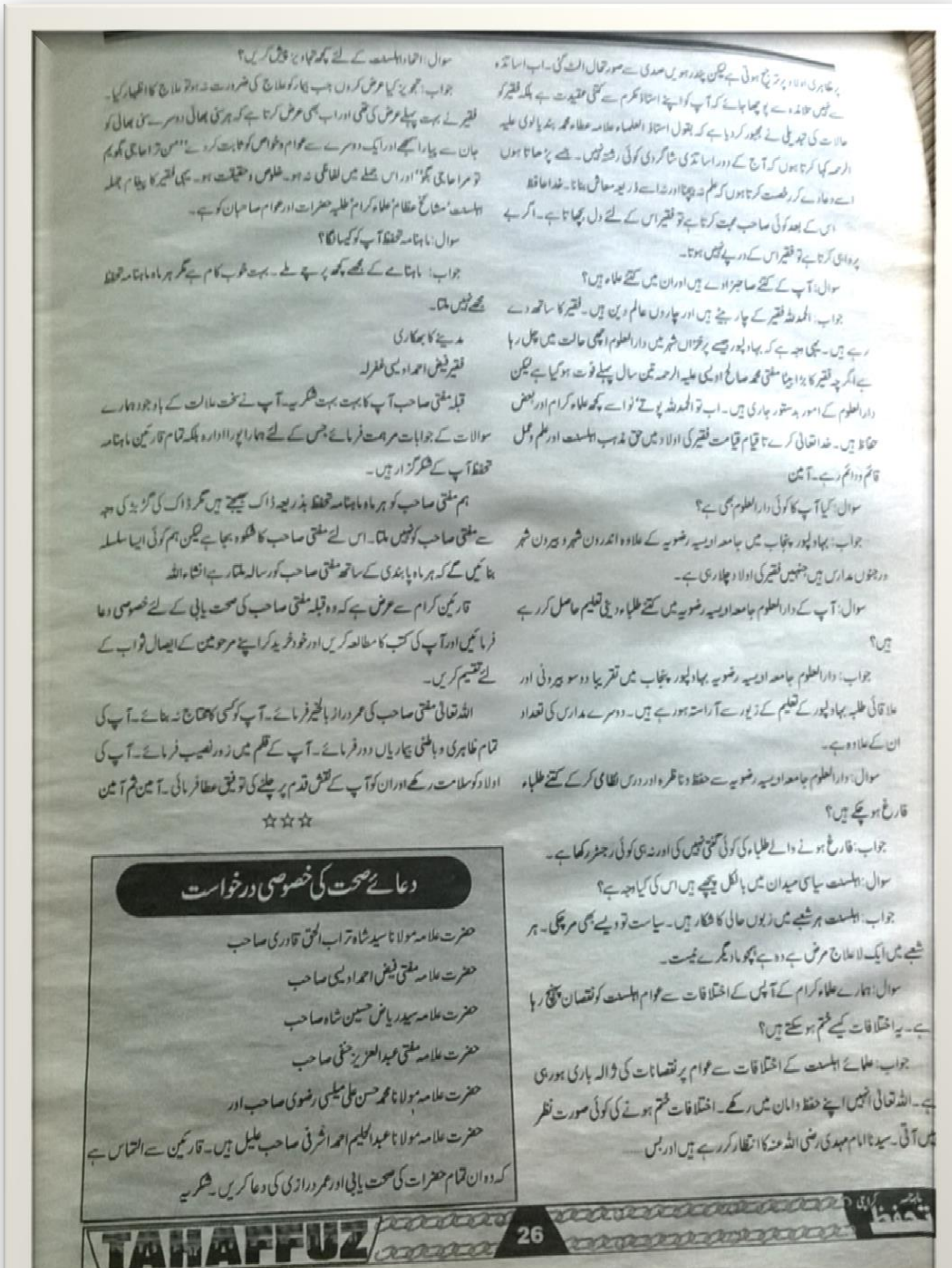
جواب: شاگردوں کی تعداد گنتی سے باہر ہے کیونکہ فقیر 1947ء سے حصول علم کے ساتھ تعلیم و تدریس بھی کرتا۔ اساتذہ کرام فقیر کی ابتداء پر خود فقیر کے ذمہ لگاتے۔

فراغت کے بعد تو مشغلہ ہی تعلیم و تدریس رہا۔ بالخصوص دورہ تفسیر القرآن کے تلا[mdash]
بہت زیادہ ہیں کیونکہ فقیر نے نہ صرف بہاولپور اور نہ صرف رمضان شریف میں پاکستان کے مختلف اضلاع میں اور سال کے دوران متعدد بار دورہ قرآن مجید پڑھانے کی سعادت نصیب رہی۔

سوال: آپ کے شاگردوں میں سے کوئی ایسا شاگرد جس پر آپ کو ناز ہو؟

جواب: فقیر کو ہر شاگرد پر ناز ہے۔ کیونکہ یہ اولاد معنوی ہے معنوی اولاد کو روحا

APPENDIX 53



پر ظاہری اولاد پر ترجیح ہوتی ہے لیکن پندرہویں صدی سے صورتحال الٹ گئی۔ اب اساتذہ سے نہیں تلامذہ سے پوچھا جائے کہ آپ کو اپنے استاذ اکرم سے کتنی عقیدت ہے بلکہ فقیر کو حالات کی تبدیلی نے مجبور کر دیا ہے کہ بقول استاذ العلماء علامہ عطاء محمد بندیالوی علیہ الرحمہ کہا کرتا ہوں کہ آج کے دور اساتذہ کی شاگردی کوئی رشتہ نہیں۔ جسے پڑھاتا ہوں اسے دعا دے کر رخصت کرتا ہوں کہ علم نہ بیچنا اور نہ اسے ذریعہ معاش بنانا۔ خدا حافظ اس کے بعد کوئی صاحب محبت کرتا ہے تو فقیر اس کے لئے دل بچھاتا ہے۔ اگر بے پرواہی کرتا ہے تو فقیر اس کے درپے نہیں ہوتا۔

سوال: آپ کے کتنے صاحبزادے ہیں اور ان میں کتنے علماء ہیں؟

جواب: الحمد للہ فقیر کے چار بیٹے ہیں اور چاروں عالم دین ہیں۔ فقیر کا ساتھ دے رہے ہیں۔ یہی وجہ ہے کہ بہاولپور جیسے پر فتن شہر میں دارالعلوم اچھی حالت میں چل رہا ہے اگرچہ فقیر کا بڑا بیٹا مفتی محمد صالح اویسی علیہ الرحمہ تین سال پہلے فوت ہو گیا ہے لیکن دارالعلوم کے امور بدستور جاری ہیں۔ اب تو الحمد للہ پوتے نواسے کچھ علماء کرام اور بعض حفاظ ہیں۔ خدا تعالیٰ کرے تا قیام قیامت فقیر کی اولاد میں حق مذہب اہلسنت اور علم و عمل قائم و دائم رہے۔ آمین

سوال: کیا آپ کا کوئی دارالعلوم بھی ہے؟

جواب: بہاولپور پنجاب میں جامعہ اویسیہ رضویہ کے علاوہ اندرون شہر و بیرون شہر درجنوں مدارس ہیں جنہیں فقیر کی اولاد چلا رہی ہے۔

سوال: آپ کے دارالعلوم جامعہ اویسیہ رضویہ میں کتنے طلباء دینی تعلیم حاصل کر رہے ہیں؟

جواب: دارالعلوم جامعہ اویسیہ رضویہ بہاولپور پنجاب میں تقریباً دو سو بیرونی اور علاقائی طلبہ بہاولپور کے تعلیم کے زیور سے آراستہ ہو رہے ہیں۔ دوسرے مدارس کی تعداد ان کے علاوہ ہے۔

سوال: دارالعلوم جامعہ اویسیہ رضویہ سے حفظ و ناظرہ اور درس نظامی کر کے کتنے طلباء فارغ ہو چکے ہیں؟

جواب: فارغ ہونے والے طلباء کی کوئی گنتی نہیں کی اور نہ ہی کوئی رجسٹر رکھا ہے۔

سوال: اہلسنت سیاسی میدان میں بالکل پیچھے ہیں اس کی کیا وجہ ہے؟

جواب: اہلسنت ہر شعبے میں زبوں حالی کا شکار ہیں۔ سیاست تو ویسے بھی مر چکی۔ ہر شعبے میں ایک لاعلاج مرض ہے وہ ہے ہچو ما دیگرے نیست۔

سوال: ہمارے علماء کرام کے آپس کے اختلافات سے عوام اہلسنت کو نقصان پہنچ رہا ہے۔ یہ اختلافات کیسے ختم ہو سکتے ہیں؟

جواب: علمائے اہلسنت کے اختلافات سے عوام پر نقصانات کی ژالہ باری ہو رہی ہے۔ اللہ تعالیٰ انہیں اپنے حفظ و امان میں رکھے۔ اختلافات ختم ہونے کی کوئی صورت نظر نہیں آتی۔ سیدنا امام مہدی رضی اللہ عنہ کا انتظار کر رہے ہیں اور بس....

سوال: اتحاد اہلسنت کے لئے کچھ تجاویز پیش کریں؟

جواب: تجویز کیا عرض کروں جب بیمار کو علاج کی ضرورت نہ ہو تو علاج کا اظہار کیا۔ فقیر نے بہت پہلے عرض کی تھی اور اب بھی عرض کرتا ہے کہ ہر سنی بھائی دوسرے سنی بھائی کو جان سے پیارا سمجھے اور ایک دوسرے سے عوام و خواص کو حمایت کرے "من تو شدم تو من شدی" یا "تو مرا حاجی بگو" اور اس جملے میں لفاظی نہ ہو۔ خلوص و حقیقت ہو۔ یہی فقیر کا پیغام جملہ اہلسنت مشائخ عظام علماء کرام طلبہ حضرات اور عوام صاحبان کو ہے۔

سوال: ماہنامہ تحفظ آپ کو کیسا لگا؟

جواب: ماہنامے کے مجھے کچھ پرچے ملے۔ بہت خوب کام ہے مگر ہر ماہ ماہنامہ تحفظ مجھے نہیں ملتا۔

مدینے کا بھکاری

فقیر فیض احمد اویسی غفرلہ

قبلہ مفتی صاحب آپ کا بہت بہت شکریہ۔ آپ نے سخت علالت کے باوجود ہمارے سوالات کے جوابات مرحمت فرمائے جس کے لئے ہمارا پورا ادارہ بلکہ تمام قارئین ماہنامہ تحفظ آپ کے شکر گزار ہیں۔

ہم مفتی صاحب کو ہر ماہ ماہنامہ تحفظ بذریعہ ڈاک بھیجتے ہیں مگر ڈاک کی گڑبڑ کی وجہ سے مفتی صاحب کو نہیں ملتا۔ اس لئے مفتی صاحب کا شکوہ بجا ہے لیکن ہم کوئی ایسا سلسلہ بنائیں گے کہ ہر ماہ پابندی کے ساتھ مفتی صاحب کو رسالہ ملتا رہے انشاء اللہ

قارئین کرام سے عرض ہے کہ وہ قبلہ مفتی صاحب کی صحت یابی کے لئے خصوصی دعا فرمائیں اور آپ کی کتب کا مطالعہ کریں اور خود خرید کر اپنے مرحومین کے ایصال ثواب کے لئے تقسیم کریں۔

اللہ تعالیٰ مفتی صاحب کی عمر دراز بالخیر فرمائے۔ آپ کو کسی کا محتاج نہ بنائے۔ آپ کی تمام ظاہری و باطنی بیماریاں دور فرمائے۔ آپ کے قلم میں زور نصیب فرمائے۔ آپ کی اولاد کو سلامت رکھے اور ان کو آپ کے نقش قدم پر چلنے کی توفیق عطا فرمائی۔ آمین ثم آمین

☆☆☆

دعائے صحت کی خصوصی درخواست

حضرت علامہ مولانا سید شاہ تراب الحق قادری صاحب

حضرت علامہ مفتی فیض احمد اویسی صاحب

حضرت علامہ سید ریاض حسین شاہ صاحب

حضرت علامہ مفتی عبدالعزیز حنفی صاحب

حضرت علامہ مولانا محمد حسن علی میلسی رضوی صاحب اور

حضرت علامہ مولانا عبدالحلیم احمد اشرفی صاحب علیل ہیں۔ قارئین سے التماس ہے کہ وہ ان تمام حضرات کی صحت یابی اور عمر درازی کی دعا کریں۔ شکریہ

TAHAFFUZ 26 ماہنامہ تحفظ کراچی

APPENDIX 54

امام المصنفین......

علامہ فیض احمد اویسیؒ

تحریر: حافظ طارق اکبری

15 رمضان المبارک 1431ھ ہجری بمطابق 26 اگست بروز جمعرات 2010ء کا سورج نہ صرف اہل بہاولپور کیلئے بلکہ عالم اسلام کیلئے عظیم صدمہ لیکر طلوع ہوا۔ 26 اگست 2010ء ایک ایسا المناک دن جس دن ریاست بہاولپور ایک عظیم مصنف، محدث، مفسر، محقق، شارح، مترجم، مناظر، فقیہہ، استاد، ادیب، خطیب اور کامل پیر سے محروم ہوگئی۔ اہلسنت والجماعت کی عظیم شخصیت، ممدوح اکابر، مخدوم الصاغر، عمدۃ المحققین، امام المناظرین، رئیس المصنفین فیض ملت مفتی اعظم پاکستان حضرت علامہ الحاج فیض احمد اویسی نے 1932ء میں حامد آباد ضلع رحیمیار خان کے ایک علمی اور مذہبی گھرانے میں آنکھ کھولی۔ آپکا شجرہ نسب حضرت عباسؓ سے جاملتا ہے۔ آپ نے ابتدائی تعلیم اپنے والد ماجد مولانا نور احمد سے حاصل کی اور آپ کے حفظ کے اساتذہ مولانا حافظ سراج احمد (مرحوم)، حافظ جان محمد (مرحوم) اور حافظ غلام یاسین (مرحوم) شامل ہیں۔ بعدازاں آپ نے حضرت مولانا الحاج خورشید احمد، مولانا عبدالکریم اور سراج الفقہاء مولانا احمد سے کتب متداولہ کا درس لیا۔ جبکہ دورۃ الحدیث محدث اعظم پاکستان حضرت مولانا سردار احمد سے پڑھنے کا شرف حاصل کیا۔ 1952ء میں محدث اعظم پاکستان نے سند فراغت اور دستار فضیلت عطا فرمائی۔ فارغ التحصیل ہونے کے بعد آپ نے 1952ء میں اپنے آبائی گاؤں حامد آباد (یہ گاؤں آپکے دادا کی طرف سے منسوب ہے) ضلع رحیم یار خان میں جامعہ اویسیہ رضویہ کی بنیاد رکھی۔ اور 15 سال تک آپ یہاں علمی جوہر لٹاتے رہے۔ پھر 1967ء میں آپ نے اپنے ادارہ جامعہ اویسیہ رضویہ کو حامد آباد سے بہاولپور میں منتقل کیا۔ جامعہ اویسیہ سیرانی مسجد سے ہزاروں علماء فیض حاصل کرکے پوری دنیا میں آپکا فیض پہنچا رہے ہیں۔ اور آپکے تلامذہ بطور شیخ الحدیث، مفتی، منتظم، مہتمم، مدرس، مصنف، شارح، خطیب و مقرر خدمات سرانجام دے رہے ہیں۔ آپ نے اپنی زندگی میں 35 مرتبہ دورۂ تفسیر کا درس دیا۔ ملک پاکستان میں جن شہروں میں آپ نے تفسیر القرآن کا درس دیا ان میں بہاولپور، خانپور، خانیوال، کوئٹہ، حیدرآباد، لاہور، خیرپور ٹامیوالی، مورو (سندھ)، اور کراچی شامل ہیں۔ اور آپ ملک پاکستان میں تقریباً 40 مدارس کی سرپرستی فرماتے رہے۔ آپ نے درس وتدریس کیساتھ تصانیف وتالیفات پر بھی خصوصی توجہ دی۔ آپ عالم اسلام کے ایسے کثیر م کے مصنف ہیں جسکی نظیر شاذ ونادر ہی ملتی ہے۔ آپ نے اردو اور عربی میں تقریباً چار ہزار کتب ورسائل تحریر فرمائے۔ آپ نے تقریباً چالیس علوم پر تصانیف تحریر فرمائیں جن میں علم تفسیر، حدیث، شریعت، عقائد، میراث، مناظرہ، نحو، صرف، تاریخ، فقہ، اصول فقہ، شخصیات، اخلاقیات، معانی منطق، طب تعبیر، تشریح الاعضاء، معانی اور بدیع الشعر المنثر شامل ہیں۔ آپکی وفات سے جہاں بہاولپور یتیم ہوا وہاں عالم اسلام کی ایک عظیم مصنف، محدث، مفسر، محقق، شارح، مترجم، مناظر، فقیہہ، استاد، ادیب، خطیب سے محروم ہوا ہے۔ بلاشبہ آپکی وفات سے ہونیوالا خلا صدیوں پر نہ ہو سکے گا۔ اور آپکی تصانیف کثیرہ کو دیکھ کر آپکو امام المصنفین کا خطاب تو بے جا نہ ہوگا۔ آپ جس علم وفضل میں بے مثل تھے۔ اسی طرح اخلاق وکردار میں بھی جواب نہ رکھتے تھے۔ آپ مذہبی علمی اور ادبی حلقوں میں ایک رہنما کی حیثیت رکھتے تھے۔ آپ ایک ایک عظیم مصنف، محدث، مفسر، محقق، شارح، مترجم، مناظر، فقیہہ، استاد، ادیب، خطیب ہونے کے ساتھ ساتھ کامل پیر بھی تھے۔ آپ نے قطب الوقت حضرت خواجہ میاں محمد الدین اویسی (دربار حضرت خواجہ محکم الدین سیرانی خانقاہ شریف بہاولپور) کے دست حق پرست پر بیعت کا شرف حاصل کیا اور آپکو شیخ طریقت نے سلسلہ اویسیہ کی خلافت عطا فرمائی۔ اسکے علاوہ شہزادۂ اعلیٰ حضرت مفتی اعظم ہند حضرت مولانا مصطفیٰ رضا خان نے سلسلہ عالیہ قادریہ کی خلافت واجازت عطا فرمائی۔ آپکے خلفاء میں مولانا غلام جیلانی (مدینہ منورہ) مولانا عبدالودود اویسی قادری (کوئٹہ بلوچستان) جیسی شخصیات شامل ہیں۔ جبکہ آپ سے علمی فیض پانے والوں کی تعداد ہزاروں میں ہے، یہاں آپکے تلامذہ میں سے چند مشاہیر کے اسماء گرامی درج کئے جاتے ہیں۔ مولانا مفتی حافظ ثار احمد درانی (خانپور)، مولانا عبدالمجید اویسی (کہروڑپکا)، مولانا حافظ مفتی عبدالستار چشتی (گھوٹکی سندھ)، مولانا حافظ عبدالواحد (مدینہ طیبہ)، مولانا عبدالرحمن سندھی (مدینہ طیبہ)، مولانا مفتی عزیز اللہ (لاڑکانہ)، مولانا مفتی غلام مصطفیٰ رضوی (ملتان)، مولانا غلام محمد (کوئٹہ)، مولانا محمد وارث (بلوچستان)، مولانا سید معظم الدین (میانوالی)، مولانا محمد قاسم (کوئٹہ)، مولانا فاروق احمد قادری (گڑھی اختیار خان)، مولانا صاحبزادہ محمد عبدالرحمن نقشبندی (سرگودھا)، مولانا محمد فاروق القادری (کراچی)، مولانا مفتی غلام سرور (لاہور)، مولانا مقصود احمد (لاہور)، مولانا محمود الحسن (کولمبو سری لنکا)، مولانا محمد احمد (امریکہ)، مولانا مفتی محمد اشرف (گجرات)، صاحبزادہ مولانا علی احمد (ماگٹ ضلع گجرات) مولانا قاری طیب (لاہور)، مولانا محمد جمیل الرحمن (سعودی عرب)، مولانا قاری منظور احمد (سعودی عرب)، مولانا جمال الدین (کوئٹہ) مولانا منیر الزماں (ابوظہبی)، مولانا حافظ محمد نظام الدین اویسی (شاہ پور شریف) مولانا قاری غلام عباس نقشبندی (مریدکے)، مولانا سید محمد جلال شاہ (ہواڑوالہ ضلع میانوالی)، صاحبزادہ محمد اسماعیل (شاہوالہ ضلع خوشاب)، صاحبزادہ مولانا عبدالرحمن (شاہوالہ ضلع خوشاب)، مولانا حافظ خان محمد (بھیرہ شریف)، مولانا محمد اشرف (مراڑیاں شریف ضلع گجرات)، مولانا عبدالرشید (راولپنڈی)، مولانا سید عبدالہادی (بہاولنگر)، مولانا حسین احمد (خان بیلہ ضلع رحیمیارخان)، مولانا سید محمد باقر شاہ (کوٹ گلہ ضلع چکوال) خطیب پاکستان مولانا محمد قاسم اویسی (خانقاہ شریف بہاولپور)۔

حمد

قتیل شفائی

حیرت میں سب کو ڈالنے والا ہے وہ
پتھر میں کیڑا پالنے والا ہے وہ
پنہاں ہیں اس کی صفتیں سب ناموں میں
ننانوے موتیوں کی اک مالا ہے وہ
آسودہ اس کی چھاؤں میں سب راہی
ٹھٹھرے ہوئے جسموں کا دو شالا ہے وہ
وہ لاتعداد جہانوں کا ہے خالق
ہے ایک مگر سب کا رکھوالا ہے وہ
سب کے سب ریت کے ذرے اس کے آگے
صحرا میں تنہا اک گل لالہ ہے وہ
اسود میں اس کا نور ہے روشن، ورنہ
اک پتھر ہے اور رنگ میں کالا ہے وہ
کیسے دور قتیل اسی نے مرے اندھیرے
اک دیا ہے مرا ضمیر، اجالا ہے وہ

APPENDIX 55

Inside view of Serani Masjid.



APPENDIX 56

Inside view of Jamia Awaisia Razavia Bahawalpur.



APPENDIX 57

Maktaba Awaisia Razvia Bahawalpur.



APPENDIX 58

Entrance Door in the Room of Allama Faiz Ahmad Awaisi.



APPENDIX 59

Hand Fan used by Allama Awaisi.

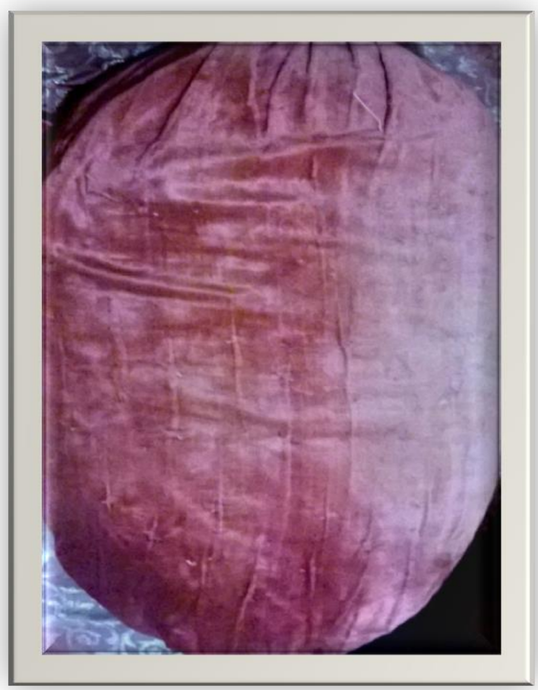


Umbrella used by Allama Awaisi.



Pillows used by Allama Awaisi.





APPENDIX 60

Walking Stand of Allama Awaisi.



Eye-Mirror of Allama waisi.



Tooth Brush used by Allama Awaisi.



Cap used by Allama Awaisi.



APPENDIX 61

Clipboard used by Allama Awaisi.



Ink remover & Marker used by Allama Awaisi.



Stapler used by Allama Awaisi.



Ink & Pen used by Allama Awaisi.



APPENDIX 62

Glass (Water) used by Allama Awaisi.



A Plate used by Allama Awaisi.



Tiffins used by Allama Awaisi.





APPENDIX 63

A Cup/Bowl of Tea used by Allama Awaisi.



Dress used by Allama Awaisi.



Shoes of Allama Awaisi.



A Bed Quilt used by Allama Awaisi.



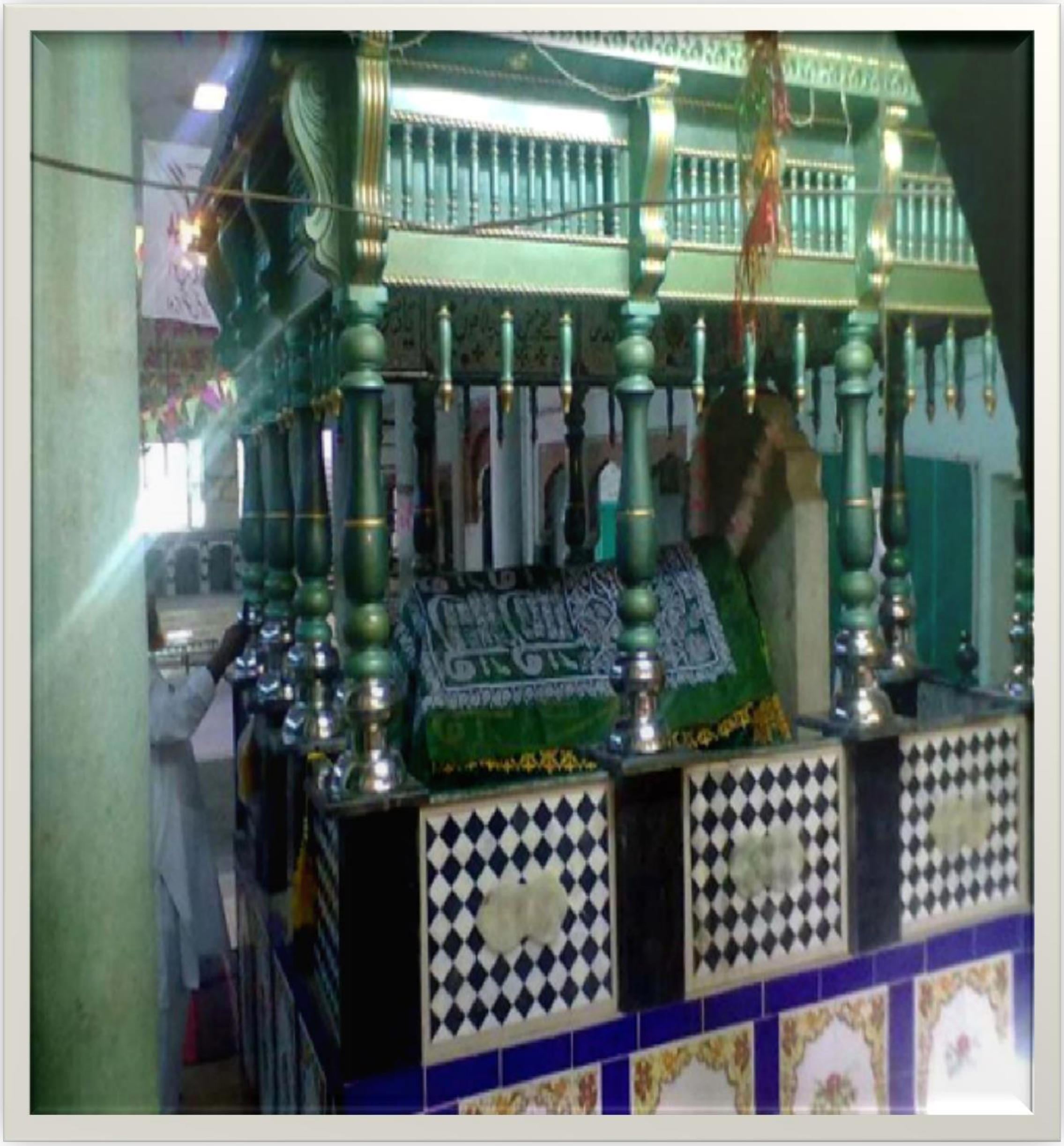
APPENDIX 64

Grave Stone of Allam Faiz Ahmad Awaisi.



APPENDIX 65

Mausoleum of Allama Faiz Ahmad Awaisi.



APPENDIX 66

Wheel Chairs used by Allama Awaisi.



APPENDIX 67

Researcher performs Prayer on Mausoleum of Allama Faiz Ahmad Awaisi.



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[3] Muhammad Maqsood Nooshahi, *Yadgaar-e-Faiz e Millat* (Karachi: Faiz e Raza Publications, 2010) 54.

[4] Muhammad Fayyaz Ahmad, *Monthly Faiz e Aalim* (Bahawalpur: Maktaba Owaisia Razaviya, August 2014)7.

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[7] Muhammad Fayyaz Ahmad, *Monthly Faiz e Aalim* (Bahawalpur: Maktaba Owaisia Razaviya, August 2014).

[8] Muhammad Ejaz Owaisi,*Mazloom Musanif* (City: Publisher,Year) V # 9 p.9

[9] Note: Kanlan was renamed by Moulana Faiz Ahmad Owaisi as “Hamid Abad” relating the name of the town to his grandfather Hamid.

[10] Muhammad Ejaz Owaisi,*Mazloom Musanif*(City: Publisher,Year) V # 9 p.13

[11] Note: This Masjid is known as Mistary Kamal-ul-Din wali Masjid. The Masjid is attached with Khanpur railway station.

[12] Muhammad Ejaz Owaisi,*Mazloom Musanif*(City: Publisher,Year) V # 9 p.13

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[19] Muhammad Ata Al-Rasool Owaisi, Monthlt Faiz-e-Alam (Bahawalpur: Maktaba Owaisia Razavia Bahawalpur, 2014) 9-10.

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[27] Syed Zahid Hussain Naeemi, Maqala, Khuch Yadain Khuch Batain, Monthly Faiz e Alam.Bahawalpur: Maktaba Owaisai Razviya.

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[29]Syed Muhammad Masoor Shah, *Al-Hadaiq, Mian Wali Ka Mufassar e Azam Pakistan Number*. Mianwali: Aastana Aalia Muhammadia Ghousia, Jamia Faiz al Uloom.

[30] Faiz Ahmad Owaisi, *Namaz Kay Naqad Fwaid* (Multan: Maktaba Owaisia Razaviya)

[31] The grave of the Mother of Holy Prophet (Peace Be Upon Him) is situated in Abwa. It is a place near Madina.

[32] Muhammad Maqsood Nooshahi, *Yadgaar-e-Faiz e Millat* (Karachi: Faiz e Raza Publications, 2010)63.

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[52] Muhammad Faiz Ahmad Owaisi, Safarnam Sham o Iraq aur Karbala Mualla, (Bahawalpur:Maktaba Owaisia Razavia, 1998) 88.

[53] Muhammad Faiz Ahmad Owaisi, Safarnam England o Hijaz, (Karachi: Attari Publishers, 2002) 8.

[54] Muhammad Maqsood Nooshahi, *Yadgaar-e-Faiz e Millat* (Karachi: Faiz-e-Raza Publications, 2010) 53.

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[59]Urdu Daira Muraif-e-Islamia, Punjab University Lahore, vol xiv/I, 2001) 24.

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